The Priest

Edited By Priests For Priests

eptember, 1953

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(See page 643)

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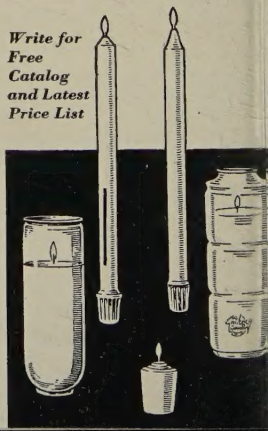

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Priest of the Month

IT was very good of THE PRIEST delphia, the chances are you've had breakfast with Msgr. J. Leo Boyle, genial pastor of St. John's Church downtown, a powerhouse that has been functioning since 1830, when it was founded by John Hughes, later to become the first Archbishop of New York.

St. John's has all day exposition with between eight and nine thousand visitors a day.

But it's famous for its pamphlet room. Msgr. Boyle thinks pamphlets are wonderful things. Last year he sold over 273,000 of them. He stocks over 4,000 different titles—all on display. (This is some pamphlet room! Take our word for it—we've seen it!) In addition, he carries 72,000 pamphlets for the emergency needs of other parishes. Since the room was opened in 1937, altogether 2,398,173 pamphlets have been put into circulation at St. John's.

Right now, Msgr. Boyle is all wrapped up in his Night School for adults. The Spring Term just closed with a total enrollment of 3,200 students.

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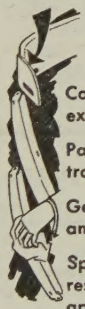

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er, and 53 laymen. So far, over 11,600 have signed up for one or several of the courses.

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Our birettum is off to Msgr. J. Leo Boyle of Philadelphia! We're proud to have his picture on our cover.

Something New

THE publication of "Wanna Take a Chance?" was urged upon us by the priest-editor of a magazine for the laity who wrote us, "I feel that the article would do much more good and be more accepted in your publication."

Quite a few lay people do feel like the author of this lament. At least one diocese we know of has banned the practises scored by this harassed parent. Anyway, read it and pass your own judgment. We are simply calling it to your attention. The author, likely enough, would not dare.

THE PRIEST SEPTEMBER, 1953 VOL. 9, NO. 9

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Regimentation?

WITH school starting again, one of the minor debates will resume across lunch tables throughout the country. Should we or should we not march the children in for confession on first Thursdays?

One of our neighbors does not. With his assistants, he sits in the box from two until four. The children are told that they are free to leave the room for confessions. Very few do.

Another neighbor marches all the children down every Friday. And why not? Once you admit the principle, why stop? If confession is good once a month, it's good every week. It's pretty hard on the clergy, but that's beside the point.

As a child the editor was trained to weekly confession by an easy sort of compulsion which he never questioned. Saturday afternoon meant bath, confession, movies. It was just taken for granted. Also, we might add, the church was never opened for services that we weren't in our place. No excuse was accepted. It became a matter of habit.

There is room for discussion here, but we are convinced that parents should form good spiritual habits paralleling wholesome physical habits in their children. The training should start in the home, but the school should reinforce it, supplying adequate motivation so that obedience will be internal as well as external. Nevertheless, it is our opinion that the laggards should be got into line with everyone else to be taught that regular confession is essential in the life of a Catholic.

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Forthcoming

FR. REINHOLD, already known to our readers, has promised to bring us up to date on matters liturgical in an article or two this fall. He spent much of his summer attending various conferences and congresses here and abroad: he will read a paper at Grand Rapids, represent the United States at the Lugano Conference and attend as an "observer" the Third Liturgical Conference at Chartres. All this should provide interesting copy.

Christopher Note?

WE recently ran across a nice little bit of Catholic propaganda—in the good sense—thanks to a friend of ours who called to our attention a mystery story in the June *Bluebook*. It's about a priest professor and writer, Fr. Warren, who is supposed to be engaged in a history of a prominent Monsignor Simpson, son of a Negro mother and Irish father who had pioneered in social legislation and bragged of his mixed breed deliberately, to the horror of snobs and in the interest of truth and fairness. Seems Fr. Warren runs into some high powered snobs himself in looking for material on his subject, when he interviews two nephews of the Monsignor who have left the Church and dug themselves into political power and social prestige in their town. They feel that both are threatened by a possible disclosure of this family connection and the taint of mixed blood. Of course, we are ruining the story for you since we're going at it in reverse; but Fr. Warren gets killed and the attitude of the Church to-

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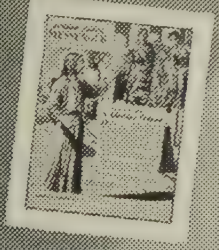

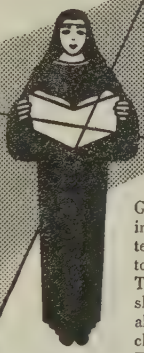

God and His works ARE exciting . . . and to know God, His teachings, and His works is basic to the nature of restless man. The study of God, therefore, should be made vibrant and alive—especially in the religion class for boys and girls.

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wards the Negro gets nicely unfolded while two priests emerge as heroes—himself and Monsignor Simpson. All this is set in a tense atmosphere of suspense—at least it was before we appeared on the scene.

A bit of interesting information about the author of this yarn, or "social document," as the editors call it, "with a theme which even the author feels is apt to make a few folks mad at us" is that the author won't mind a bit. She is used to it. To quote the editors again, "Ruth Hume's family has been mad at by professionals. If you don't think so, take another look at the by-line. Sound familiar? It should—for Ruth Hume's husband is Paul Hume, music critic of the *Washington Post,* and the guy who got that note from Harry Truman about daughter Margaret's singing. Remember?"

And as we noted once before, Paul Hume is music director for The Catholic Hour.

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director, produced the picture independently.

The Production Code Administration, "self-regulatory arm of the Motion Picture Association," warned the producers against the play and eventually refused it a Code Seal. The producers appealed this to the Board of Directors of the Motion Picture Association, who sustained the Production Code Authority.

The secular press alleges that this case will be used to destroy Code operation, the principal means of preserving moral standards in the movies.

Naturally, the strength of the Legion of Decency will face a test. Mr. Preminger, the director, has been quoted as saying that popular consent will determine the morality of his film.

The Legion of Decency has pronounced the following judgment: "The subject matter of this picture in its substance and manner of presentation seriously offends and tends to deny or ignore Christian and traditional standards of morality and decency and dwells hardly without variation upon suggestiveness in situations and dialogue."

It would seem that any theater freely and knowingly booking such a picture (made without benefit of a Production Code Seal and condemned by the Legion) would fall under the paragraph of the Legion Pledge stating, "I promise, further, to stay away altogether from places of amusement which show them as a matter of policy."

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Pedro Puig Fernandez: An Impostor

THERE is an impostor going around in the guise of an ex-priest. Lately he has been working in the Peoria Diocese, but since he will undoubtedly lecture in other states, here are the facts:

He is advertized as "Pedro Puig Fernandez, former Franciscan monk of Cuba." The advertisement shows him in the Franciscan habit and says of him that he was graduated from the Theological Seminary of San Sebastian, Spain, returned to Cuba in 1950, and "was assigned as professor at St. Anthony's College in Placetas, Cuba." Having read the Bible and "found himself converted" to a new faith, he has become "the Martin Luther of Cuba."

He does not speak English, but talks through an interpreter, the Rev. Mr. Paul Hartman.

Monsignor R. G. Peters, editor of the Peoria **Register,** took in Mr. Puig's lecture and found the man abysmally ignorant of even elementary Catholic doctrine. Puig claimed he had been ordained a priest in Spain on Oct. 18, 1951, but could not recall the name of the ordaining Bishop.

At the suggestion of Msgr. Peters and others we got in touch with the director of St. Anthony's College at Placetas, Cuba. The superior wrote back:

"Mr. Puig was never a Franciscan nor a priest, but simply an aspirant to lay-brother. He spent only about four months in the novitiate, could not pass the necessary requirements even for a lay-brother, thus has never taken even the simplest vows.

Continued on page 711

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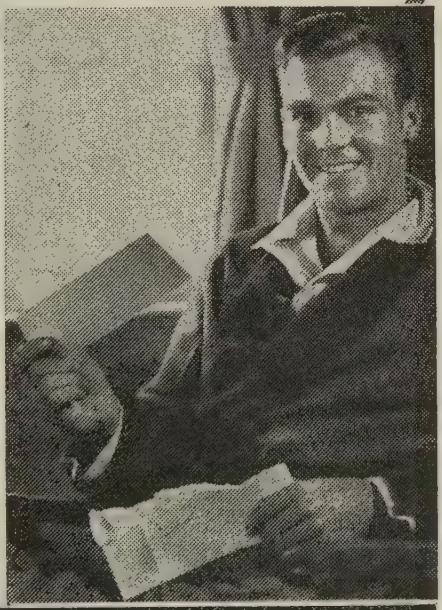

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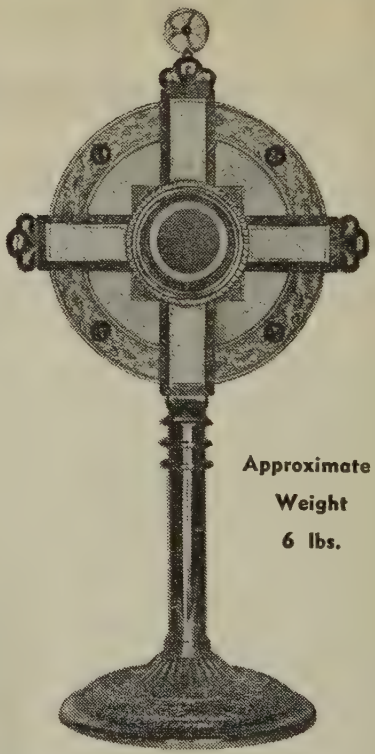

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The Priest

Vol. IX SEPTEMBER, 1953 No. 9

Editorial Comment

The Matthews Case

LAST April, Rev. Daniel Polings' non-denominational *Christian Herald* carried a long article entitled "The Communists Are After Your Church" by Herbert A. Philbrick, FBI counterspy in the Communist Party. He described his contact with the top-level section of the Party known as the "Pro-Group," including 70 to 80 members, "well-trained, highly educated, enjoying the confidence and trust of large numbers of people about them — the most deeply underground section of the Communist Party in this nation."

"But to me" — he underscored it — "the most shocking fact was that there was also a special subversive cell of hardened, disciplined, trained agents of Stalin, men who were ministers of the Gospel." Although he mentioned no names, he went on to describe their function and how they perverted their ministry in the cause of anti-Christ.

This article was very little noticed by the secular press.

In the meantime, *The Freeman* had commissioned Julian Maxwell to do an article on the same subject. It appeared in their issue of July 27 under the title "Our Pink-Tinted Clergy." Maxwell named perhaps a dozen Protestant ministers. This also passed unnoticed by the secular press.

But when the July issue of *The American Mercury* came out with an article by J. B. Matthews, "Reds and Our Churches," all hell broke loose.

According to George Sokolsky, who knows him from away back, Matthews is the American authority on Communism.

"Matthews," says Sokolsky, "is an American of old stock. He was born in Hopkinsville, Kentucky; educated at Asbury College (A.B.); Drew University (B.A.); Union Theological Seminary (S.T.M.); Columbia University (M.A.); and the School of Oriental Languages

at the University of Vienna (Ph.D.); ordained as Deacon of Methodist Church in Singapore by Bishop W. E. Robinson of India. He is a Fellow of the Royal Geographical Society of England (1926) after he had done several years of research in the geography of China, Indonesia and Africa for a world atlas published in Edinburgh.

"A linguist, he has specialized in many fields, such as Hebrew and Arabic, Dutch and Malay, Sudanic, Persian, Sanskrit and many other languages. Perhaps his greatest achievement in this field was the translation of a Protestant hymnal into Malay."

Names 108 Parsons

Dr. Matthews' article starts out: "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." Then he goes on to name different subversive organizations, illustrating the membership with the names and official positions of no less than 108 parsons. The article is almost solid statistics. In some places, it gets actually tedious — like the telephone directory. He contends that during the past 17 years the Communist Party has enlisted the support of at least 7,000 Protestant clergymen — "party members, fellow-travelers, espionage agents, party-line adherents, and unwitting dupes."

However, he concludes, "It hardly needs to be said that the vast majority of American Protestant clergymen are loyal to the free institutions of this country, as well as loyal to their solemn trust as ministers of the Gospel. In a sense, this overwhelming majority is embarrassed by the participation of the minority in the activities of the most sinister conspiracy in the history of the world."

Naturally, *The Daily Worker* challenged the article, carrying in the same issue a list of 81 "notables" endorsing a statement of the American Committee for the Protection of the Foreign Born, labeled by the Attorney General as "subversive and Communist." Ironically, of the 81 "notables," at least 25 were clergymen.

Despite Dr. Matthews' listing of 108 names, titles, and pertinent organizations, Senator Harry Byrd declared that he (Dr. Matthews) "should give names and facts or stand convicted as a cheap demagogue, willing to blacken the character of his fellow-Americans for his own notoriety and personal gain."

"Rather cleverly," wrote one of the gossip columnists, "the White House then took steps to stimulate a telegram denouncing Matthews from three leaders of the Catholic, Protestant, and Jewish faiths, Msgr. John A. O'Brien, the Rev. John Sutherland Bonnell, and Rabbi Maurice Eisendrath. This was

to give the President a reason to speak."

The three clergymen, acting for the National Conference of Christians and Jews, denounced "the sweeping attack on the loyalty of Protestant clergymen." (To give this N.C.C.J. telegram more standing in the eyes of Protestants and uninformed Catholics, the press raised Father O'Brien to the dignity of the purple.)

Responding on cue, the President denounced "generalized and irresponsible attacks that sweepingly condemn the whole of any group of citizens." Repeat: "the whole of any group of citizens."

The Christian Century, instead of analyzing the facts, instituted an analysis of Dr. Matthews to illustrate "what strange and terrible things the tensions of these times can do to us." — "I know there must be deep flaws somewhere in the man," the editor wrote. ". . . Such a waste of ability and promise . . ." *Time* multiplied this thought millions of times by quoting it with approval.

Protestant Support of Dr. Matthews

All but washed out in the uproar was a consensus among many Protestants that Matthews was far from wrong. For instance, the Rt. Rev. James P. DeWolfe, Episcopal Bishop of Long Island, said that 97 per cent of his diocesans are loyal. (That was Dr. Matthew's overall average.) And there was corroborative evidence from the House Committee on Un-American Activities meeting in New York. Benjamin Gitlow, a founder of the CP in this country, and Joseph Kornfeder, sent here to infiltrate the clergy and other groups, testified that "several" American clergymen were CP members. Joseph John E. Marquesee, another ex-Red, testified that the Party had a definite plan for infiltrating the clergy. Manning Johnson, one-time member of the Communist National and New York State Commitees, identified "a number of clergymen, some of them prominent, in more than one denomination and in various parts of the country" as Communists or fellow-travelers. Then, of course, there was the testimony of Herbert Philbrick in *The Christian Advocate,* mentioned above.

Now comes the $64-question: Why did the secular press ignore Philbrick's article and the one in *The Freeman,* either of which would have been much more vulnerable, to concentrate on Dr. Matthews', which was practically impregnable?

The answer can only be that Dr. Matthews had just been engaged to serve on the Senate subcommittee investigating Communism. His article, one of a series, had been written months previously. But the head of that subcommittee is Senator Joseph McCarthy,

whose name — as *America's* Father Hartnett put it — appears to have a hypnotic effect on newsmen.

Writing in the Boston *Post*, July 19, John Kelso throws an interesting sidelight on this hypnosis:

"Senator McCarthy has few friends in the Washington newspaper corps. They despise him almost to a man. They sit around thinking up ways to embarrass him, and if possible, to kill him — politically. . .

"In retaliation, McCarthy has quite neatly brought out in the course of his hearings that several of these papers were duped by Communists to the extent of publishing stories and articles written by them.

"When McCarthy has made known, through sworn testimony by witnesses appearing before his committee, that even the once august *New York Times* has printed the works of secret Communists, he has not endeared himself either to that sheet, its reportorial employees, nor its pack followers.

"It pains me to write this, because I like newspaper people. They are my people. But the truth is that most anything, news stories or opinionated columns, written on McCarthy under a Washington dateline, is the effort of a man who dislikes him intensely. . . What I am saying is that the overwhelming majority of the correspondents dislike him a great deal, and would pass up no opportunity to jab him.

"Why do they dislike him? Well, they complain about his methods. What methods? Ask them to spell them out and they are at a loss. . .

"McCarthy, moreover, is tremendously sincere about cleaning up 'the mess' in Washington, which was one of the major issues of the campaign. To do it, he must embarrass the old political hangers-on."

The secret of the fuss over Matthews, then, was primarily the attempt to discredit Senator McCarthy. A secondary cause was the natural instinct of Protestantism toward self-defense. If McCarthy had not dropped Dr. Matthews from his staff, the country might have faced a wave of bigotry as great as that of 1928. Nevertheless, Dr. Matthews must stand as something of a martyr to the truth.

Pro-Communist Priests?

By way of postscript — the daily papers on July 11 carried an AP dispatch under a Washington dateline: "J. B. Matthews, resigned head of the staff of the McCarthy investigating subcommittee, said last night names of pro-Communist Catholic priests and Jewish rabbis are in his files as well as those of Red-sympathizing Protestant clergymen.

"He waved aside a question as to how many names of Catholics and Jews he had on file."

That did it. Now Catholics

were tarred with the same brush — no better than their Protestant neighbors as far as Matthews and the issue of Communism were concerned. The Baltimore *Evening Sun* gave it an 8-column headline on the first page.

But it smelt fishy. No priest could get very far out of line without being called in and given a thorough keel-hauling by his Ordinary. So a friend of ours, a Baltimore seminary professor, got Matthews on the 'phone and asked him for the facts. Matthews said he never made any such statement — gave no interview at all — merely shrugged off the AP reporter. The reporter evidently formed an "interpretative voluntary," if there is such a thing.

The Catholic Press and Religious News Service carried Matthews' denial, but the AP stuck by its guns and refused to retract.

The Church will not canonize a living person. Reasoning in somewhat the same way, one can hardly give unqualified endorsement to any statesman. We have merely reviewed this Matthews case to substantiate the sad judgment of one of our "elder statesmen" and most revered publicists. According to Father Gillis, it proves that "The American people at large seem to have 'fallen for' the vicious technique employed to such effect by the communists —the technique of unconsidered denunciation of men who in all good conscience, with painstaking effort, with intelligence and courage, are trying to save America from a fate that has befallen 800 million human beings.

"The quick, violent, concerted, reckless attack upon anti-communists by those who themselves profess to be anti-communist is perhaps the most disturbing, phenomenon of our times."—R.G.

'Monsignor'

If he could have his own way about it, Msgr. William E. Kelly, lately of St. Martin's but now pastor of St. Francis Xavier, would be called "Father" rather than "Monsignor."

He told why at a recent Good Samaritan Society party at his new parish:

Shortly after he became a Monsignor, he visited his parish school. It was reported back to him that one of the pupils came home and told his parents: "A strange priest came to see us today. His name was Monster Kelly."

And the next day he got a report from another home in which a daughter declared that "a Noxzema Kelly came to see us."—C. M. Zens in the *Catholic Standard.*

Whose English at Mass?

William J. Kerrigan

Translation presents difficulties

TO ask the question, "Whose English at Mass?" is not to presume that English in the Liturgy or the Liturgy in English is a settled question. In fact, we can in this merely precautionary discussion skirt the latter question entirely and merely pretend that in the United States we are about to have English at Mass.

First of all, it ought to be obvious that it does make a difference whose English it is. Compare some different missals that the laity use. And is it to be, "The Lord ruleth me: and I shall want nothing," or "The Lord is my shepherd; I shall not want," or "The Lord is my shepherd; how can I lack anything?" or something else, for, say, an offertory verse? There are some sorts of English that will be satisfactory to priest and people, that will be worthy of the Liturgy, that will be a source of pride to the Church, and other sorts that will not. What sort is to be used at Mass?

The question is not just one of schoolboy translation, however correct in a schoolroom sense. It is a question of style, of prose rhythm, of graceful turn of phrase, of harmony of sound, of sensitive choice of words. It is, further, a question of such a delicate matter as tone —quite as important as the Liturgy's musical setting; for example, consider only the different impressions conveyed by "God save us!" and "Save us, O God!" which both "say" the same thing. This tone—the use of all the devices of style to convey the writer's attitude towards his material and towards his readers—must, of course, be the genuine tone of the original. To grasp it is not easy; to convey it in English is a feat.

It Must Be Intelligible

And there is a further difficulty. If we are having English at the Mass *so that the people can understand it,* the translator's choice of words must be more than sensitive, for he must do justice not alone to the original but also to the people in the pews, for whom he is translating. He must, that is, confine his selection to the few words that nearly all people understand. Such words are few. The vocabulary of the common man is much more limited than is commonly supposed. Test ten people taken at random on the longer words found on every page of the ordinary prayer book and see; or ask them for the meaning of such words as these taken from the Leonine prayers after low Mass: banished, mourning, advocate, exile, clement, refuge, intercession, immaculate,

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Father Kerrigan teaches at Ottumwa Heights College, Iowa.

spouse, exaltation. Those who believe p e o p l e understand prayers in "English" probably have a surprise coming to them. And the translator who must serve both the demands of art and the demands of popular communication will continually find himself in dilemmas.

Clearly, not just any English will do—or, if we plan to make it do, let us say so frankly, not deluding ourselves and others. Above all, we shall not be able to justify, at Mass, the English —thinly disguised Latin with the endings hammered off—into which we ordinarily translate Latin prayers. As a matter of fact, we have here our really fundamental problem: it is not the Latin at Mass that hampers our people's understanding of their religion; it is the Latin—masquerading as English — in prayer books, in catechisms, in the translation of papal documents, yes, in the whole glossary of religion. Vernacular, indeed!

We shall have gained very little if we begin Mass with "I shall go unto the altar of God," yet continue to speak of "Extreme Unction."

Well, anyway, there is the first part of the problem. Who is the great, gifted translator who is going to do the job for us? Does he really exist? Who is he? Why are partisans of English at Mass keeping him under wraps? Why the hesitation at naming him? Are we going to be pleasantly surprised?

But there is a second part of the problem, and even—I shall make bold to suggest—a third. The second part of the problem derives from the fact that what its advocates are suggesting is not Mass or a part of the Mass in English at all, but the Mass in Latin *translated into English,* a different matter entirely. The translater, whatever his genius, is trammeled from the beginning. We shall easily see how true this is:

Translations Are Generally Inferior

Translations are generally quite unsatisfactory things. That is the consensus of all who are able to be acquainted with the originals; there does not seem to be any argument about the matter. Never, moreover, do we hear of a completely satisfactory translation; only, occasionally, of things that are excellent—for translations. The English at Mass, being a translation, is bound to be a distinctly inferior article to the Liturgy as we know it today; we must face the fact—cheerfully or not, as we decide.

We may have various experiences of the unsatisfactoriness of translations. Those who have had, or rather been privileged to study, any literature in a foreign language may consider me here to be laboring the obvious; to them it is a commonplace. Perhaps this is a familiar ex-

ample: a few years ago a group of us studying Homer's Iliad each brought in a famous old or familiar new translation; they were all there, from Chapman to Reu. And while we agreed that each translation "said" more or less what Homer "said," our unanimous and unhesitating conclusion was that none of them succeeded in capturing the *essence* of the original. They just weren't Homer.

Such translations are of definite value for those who have not learned Greek — provided that these people do not suffer the delusion that they are reading Homer—so long, that is, as they realize that they are reading only a translation. And so with the Mass. English translations have a value for those who (though they may have had eight, twelve, sixteen or more years of Catholic education) are not acquainted with the language of the cult; but we must not tell them they are reading the Mass; they are reading only a translation.

It is perhaps worthy of note that frenzied efforts to get grand opera translated into English have met with most limited success, even though at the Metropolitan there faces the innovator no "si quis dixerit... anathema sit." Even in the latest animated cartoon that I have seen on the screen the comic animal sings "Largo al factotum" in Italian. And in popular songs no one dreams of objecting to singing or hearing such phrases as "Aloha oe," "Besa mi mucho" and "Auf Wiedersehen"; for the original has something, a something that is often everything, that no translation can convey.

I suspect that some people, nevertheless, consider this impatience with translations a kind of pose. Well, if it were merely the translation of a news story, or a recipe, or a canon law text, it would be; however, in the case of literature, such as is the Mass, it is not.

Some Examples

For their benefit, let us look at the problem from the other point of view. How would you go about translating Lincoln's Gettysburg address into French? You remember that from the start Lincoln creates a special tone, or mood if you will, by beginning, not "Eighty-seven years ago," but "Four score and seven years ago." But "four score" happens to be the way you say "eighty" in French; it conveys no special tone; and the other way of saying "eighty" in French would convey a quite different tone from the one Lincoln was setting up. Thus from the very beginning you are stuck in your attempt to convey to a Frenchman the impression an American gets when he reads or hears this piece of memorable American prose.

Again, André Gide was perhaps the finest writer of French

in our day; practically single-handed he reformed French prose. He was, furthermore, a keen student of English literature. Let us see what happens when he ventures to translate Shakespeare's Hamlet into French. You recall the scene where a character, speaking of the approaching ghost of Hamlet's father, says, "See, my Lord, it comes." The peculiar force of the line lies in his calling the ghost "it" instead of "he." But in French the word for "it" and "he" is the same! Gide, the master, is thus reduced to rendering it, "He comes," and the line is lost.

Will fools rush in where angels have tripped and sprawled? The foregoing instances should demonstrate to the thoughtful something of the complexity of getting English at Mass and still keeping the Liturgy an object of high praise even among outsiders.

The Mass—A Work of Art

Indeed, the Latin Mass is an art-work. Much of it (including many of the orations) is based on a prose cadence the rules of which are not much less strict than those of verse. What art-form is being proposed to take the place, in English, of that cadence peculiar to Latin? Or shall we scrap the art-form? Or had we even known that it existed? At any rate, we shall have to continue to ponder the dictum of one acknowledged master of English, Mr. T. S. Eliot, that nothing in this world or the next is really a substitute for anything else.

Not — and this is to approach from afar the third part of the difficulty—that the Latin Mass is perfect. Far from it. As a matter of fact, quite apart from the mix-up in the Canon, the undesirable accretions of the centuries, and so forth, one striking imperfection lies in the fact that much of the Latin Mass is already translation, from the Greek and Hebrew, that is, of the Scriptures; and that no translation can ever equal the original of the Scriptures we have on the authority of a Pius XII encyclical. We must admit that, therefore, the English translator might often produce readings superior to those which the Latin translator before him produced.

Sometimes, of course, our Latin Scriptures are felicitous; on the other hand, I know, for example, few things more cacophonous and tongue-twisting than the Epistle for the Mass of a Supreme Pontiff. The Psalms are particularly ugly. Though the Psalms are poems, the Latin Psalter has a high percentage of syllables that are mere verb-endings, the wrong practice in poetry, unless Virgil erred in his, contrary, procedure. Nor is the choice of words in the Latin Psalter particularly discriminating; the Psalms needed a poet or prose-poet to render them, and it is unfortunate that Saint

Augustine did not do the job. To what extent the new Psalter has remedied these faults I am not prepared to say; at any rate, the selection in the Masses is from an old Psalter. To sum up: the argument would not be complete without the concession that, in part, the English at Mass might be better than the Latin.

Perhaps An English Liturgy?

We must not neglect the possibility that what is wanted is an English Liturgy, not a Latin Liturgy in translation. But that is the problem of the vernacular in another sense, and leads us to a further sense which constitutes the third part of our problem:

Evidently no one is urging the use of the vernacular for its own sake as an end, but only as a means. Desirable though the Latin Mass is, we are told, we are willing to sacrifice it *in order to help the people to a better understanding of their religion.* Very well, if that be so, it seems plain that what we want first of all is a better choice of materials for our Sunday Masses. Blasphemous though the suggestion may seem at first, I am convinced that common sense is having its day and that we, the living, may see such a change.

We need selections from the Epistles (on Sundays we do read these also in English—of sorts—after all) which do not cause the exegetes to throw up their hands in despair, but which preachers like me can explain to their congregations. Each Sunday Epistle should probably, and could profitably, be wedded to the Gospel selection, and both should receive definite illumination from the other movable parts.

Doubtless the more than fifty Gospels themselves could present a somewhat systematic teaching of the essentials of Christian doctrine in the very words of Christ and the Evangelists, instead of passing over, as the Sunday selections now do, such crucial matters as the primacy of Saint Peter, the Eucharist and other sacraments, and the nature of sanctifying grace. Just at present the emphasis on the parables seems a little fond; a reading of Msgr Knox's *The Mystery of the Kingdom* should convince anybody that they are far from being simple tales with simple messages, easy matter for explanatory sermons. And who, in his right mind, would not surrender the parable of the unjust steward if he could have in its stead the promise of the Eucharist in St. John or the conferring of the primacy of the same Gospel?

Most of us are well aware that instruction is not the only, perhaps not even the main reason why the Gospel passage is present in the Mass. But the objection will probably not be

raised that a unified concatenation of introit, orations, Epistles, verses after the Epistle, Gospel, offertory and communion cannot serve instruction and other liturgical purposes with equal felicity.

To recapitulate finally: The foregoing material is not intended as a telling argument against —or for—English at Mass. But it ought to show that those who want English at Mass should be supremely preoccupied with getting a Mass English quite beyond objection, as perfect as can be; that they are inconsistent if they do not press for language reform outside the Mass as well as in it; and that they are serving their purpose ill if they fail to realize that such a purpose can scarcely be served by language reform alone.

Found in Cardinal Merry del Val's Prayerbook

O Jesus, meek and humble of heart, hear me:
From the desire of being esteemed, deliver me, O Jesus!
From the desire of being loved . . .
From the desire of being extolled . . .
From the desire of being honored . . .
From the desire of being praised . . .
From the desire of being consulted . . .
From the desire of being approved . . .
From the desire of being commended . . .
From the desire of being preferred to others . . .
From the fear of being humiliated. . .
From the fear of being despised . . .
From the fear of being calumniated . . .
From the fear of being rebuked . . .
From the fear of being forgotten . . .
From the fear of being ridiculed . . .
From the fear of being wronged . . .
From the fear of being suspected . . .

That others may be more loved than I. O Jesus, grant me the grace to desire it.

That in the opinion of the world, others may increase and I decrease . . .

That others may be chosen and I set aside . . .

That others may be praised and I not noticed . . .

That others may be preferred to me in everything . . .

That others may be holier than I—*provided* I become as holy as I should . . .

* * *

Politeness is sometimes better than logic. You can often persuade a man whom you cannot convince.—Contributed.

'I've Been Taken!'

James P. Wilkes

"He was a stranger and he took us in"

"HELLO! Is this St. Patrick's? It is? Could I speak to one of your younger priests?"

It was these words, spoken in a chummy telephone voice that introduced me to Jimmy Caldwell. It seemed that Jimmy had a delicate problem that could not be explained over the telephone. Being the younger priest I cleared my throat in the approved authoritative fashion and suggested that Jimmy drop over to see me so that we could have a little chat about his problem.

In a very short time Jimmy appeared. He was a handsome lad in his early twenties, very well-dressed, with an appealing mop of red hair and a winning smile. After the preliminaries, I paternally herded Jimmy into the instruction room, expecting to hear about his romantic escapades after the third beer. I was quickly disillusioned. In a short time it was quite apparent that Jimmy needed some money. To the seasoned veteran of the doorbell apostolate, such a tale would have merited only an unclerical "hee-haw." However, my sacerdotal innocence did not let me doubt that Jimmy did come down here for his vacation and was staying at a local hotel. To me it seemed perfectly logical that Jimmy had taken another fellow in his room for the night, since the gentleman was unable to find lodgings. It pained me to hear that Jimmy's charity was rewarded by having his guest disappear with Jimmy's wallet, identification, and eighty dollars.

It was quite apparent that the boy was greatly embarrassed at having been duped so easily. He would have wired home for more funds, were it not for the fear of being ridiculed. However, all was not black. Jimmy's parents, also vacationing, were on their way to meet him. His credit was good at the hotel so he only needed a little spending money, about fifteen dollars. Jimmy would see that I would be taken care of when he and his parents came to see me after Mass on Sunday. He was certainly a good Catholic—why, his parents were friends of the Cardinal up in Philadelphia. So Jimmy received the fifteen dollars. Of course I wouldn't accept his ring as security, didn't he think I trusted him?

"Watch Out"

Like a good little assistant, proud of his Boy-Scouting, I told my pastor about my adventure in charity. When I had finished prattling, the Pastor, peering over his tri-focals a la Barry Fitzgerald, issued a sol-

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Father Wilkes is a Texan.

emn declaration, "Watch out for that guy or you'll really get stung."

After being enlightened to the fact that the lost wallet was a "con man's" standby and that I had obviously been "taken," my veneer of Franciscan piety cracked off. No longer would I ever fall victim to smooth-talking doorbell pushers. To prove to myself that my Pastor was as usual infallible, I called the hotel where Jimmy was supposed to be staying. My faith in human nature was immediately restored when I discovered that Jimmy was in the very room he had specified. I then checked the Catholic Directory to see if there really was a parish by the name Jimmy had given me. More restored faith! Not only was the parish there but the name of the assistant Jimmy had mentioned.

Newly fortified I cornered the pastor in his den and relayed the result of my sleuthing. All I got from the Delphian oracle was, "He may be all right, but I still say, 'Watch out.' "

Complications Set In

Jimmy showed up again on Saturday. It appeared as if complications had set in. This time the mop of red hair did not look quite as appealing as I listened to the complications with pursed lips. Apparently all of Jimmy's plans had gone awry. Mother and Dad had car trouble and wouldn't get into town until Monday. Jimmy needed a few more dollars to tide him over the weekend. This time I hemmed and hawed a bit. Leaning on the information I had gathered from the Directory, I tried a few low inside curves. The results were astonishing. It turned out that Jimmy didn't even know the order of Sisters that had taught him for eight years. I was amazed that such a self-effacing order of Sisters existed. Jimmy didn't even seem to realize that there were different orders of Sisters. Probing deeper, I asked Jimmy if he remembered the Apostles' Creed. He gave me a hurt look, and said, "You don't trust me, do you? Well, I'll recite it for you." When he finished his performance, which had a few Protestant overtones, a new idea struck me. "How do you like that statue over there, Jimmy?" I asked.

"Fine!" he answered.

"You know who it is, of course?"

That stopped Jimmy for a moment, but finally he came up with the ball. "Why, that's Michael the Archangel!"

Now someone might conceivably mistake St. Michael the Archangel for Saint Patrick, but as I stared at the green vestments and the extended shamrock, the snake underfoot and the obvious absence of angelic plumage, my first concrete doubt about Jimmy entered my mind. My Gaelic conscience demanded that I show this impos-

ter the door, but before this could be translated into action Jimmy meekly offered an apology for his ignorance.

Mistaken Sympathy

The truth will out. It seems as if Jimmy, despite his connection with the hierarchy, had fallen away from his religion, but he was gamely trying to make a comeback. My suspicion melted into sympathy, and before I knew it, Jimmy was ever-so-gratefully pocketing another week's Mass stipends. This time I took the security he offered, a gold ring with some kind of a stone set in it.

As the red-haired lad went out the door, little did I dream I would never see him again. I was sure that he and his Mom and Dad would drive up in their Cadillac, exuding gratitude over this sacerdotal replica of the Good Samaritan. Dreamily considering how I should wear my halo, I went up to the Sahib's room and informed him of the latest developments. I flashed the ring as I said, "Well, it looks like Jimmy Caldwell may be on the up and up after all." I realized that I had been hasty, for reluctantly putting down Perry Mason on top of an uncut *Acta,* the good Monsignor answered, "Jim, I don't like it. Whenever someone has all the answers, something is wrong." He then related several anecdotes, all of which had the moral directed at gullible second assistants. I was assured that 99% of the people who come to the rectory door for financial assistance are working a racket. Naturally, I thought that Jimmy was in the 1% group.

That evening I received a call from Jimmy at the hotel. He invited me to dine with him at the hotel on Sunday. Various and sundry dominical obligations did not allow me to take advantage of his offer, but it cheered me considerably. Why would a racketeer do a thing like that? No, I must face the inevitable, my pastor was wrong. However, I had resolved not to gloat when the payoff came on Monday.

No Payoff

Strangely enough, Jimmy did not appear all day Monday. I called the hotel and was icily informed that James Caldwell was no longer there. Like a hound dog that had come out of the rain, I again approached the pastor's sanctuary.

After I made the triple profound obeisance, a slight formality exacted by my pastor, I told him about the latest in the Caldwell complications.

Laying aside the annual report he was forging for the Bishop, the good Monsignor looked me straight in the eye with Number Two vision of his trifocals and spake thus: "Jim, we're going to get to the bottom of this."

After about fifteen minutes of dial-spinning, the horrible truth came to light. Jimmy had van-

ished from the hotel, leaving in his wake untipped bellboys, unpaid bills, disgruntled clergymen, and a moth-eaten suitcase with two unmatched well-worn socks. Apparently Jimmy was quite flexible in his religious convictions, for he had posed as an Anglican seminarian, a Bible student, and, as you recall, a Cardinal's protege At the hotel's expense he had wined and dined the local ministry and they in turn, willingly took the bait and provided for Jimmy's spending money.

I left the office of my gloating pastor and went to my room and proceeded to rap my head against the wall for fifteen minutes, the usual penance for being a doubtful assistant.

All I have to show for my experience, besides my empty wallet, is that ring. The pastor tactfully jarred my scrupulous conscience with the suggestion that I might be a receiver of stolen goods. The "thing" is now in my desk drawer. Canonically useless for me, it has occasioned much ribald humor from the local celibate comedians. At present, I am still sensitive to remarks about having my nose pierced or having episcopal aspirations.

However, I am hoping to start a Jimmy Caldwell Fan Club, and I think my souvenir entitles me to be president. It is my hope that brother Samaritans will send me autographed weeping towels if they too have befriended Jimmy Caldwell alias what-have-you. Perhaps the motto for our club could be:

"He was a stranger and he took us in."

First Confession

A young Spanish priest, Rev. Miguel Oltra, recently ordained by the late Michael Cardinal von Faulhaber, had the Cardinal as his first penitent for confession. Father Oltra had left Spain because of the civil war and was at the college of St. Ann in Munich studying theology. A week after his ordination, the Cardinal came to the college to go to confession to his regular Father Confessor who was a member of the faculty, and was told by Father Oltra that his confessor was absent.

"Well," said the Cardinal, "then you can hear my confession."

The newly ordained priest was staggered. He had not yet heard a confession.

"But, Your Eminence," he stammered, "I never . . ."

"It's all right," said the Cardinal quietly as he knelt down before the young priest, "I gave you the power, didn't I? Now use it."—**The Liguorian.**

New Grace For Converts

Kurt Steinhart

There's gold in that Baltimore No. 2 Catechism

IF a new technique of emphasis in teaching Catholic doctrine to convicts in a State penitentiary produced marked results, then that same technique will very probably put new life into the instructions of ordinary converts.

The traditional approach of following the Baltimore No. 2 catechism is both sound and tested. How or where else could a priest find such an accurate and logical compendium of Catholic doctrine? The old reliable "number two" is indeed a gold-mine. We priests would be lost without it. But, benumbed by repetition and familiarity in using it, we may be overlooking the most precious nugget buried in its pages.

For there is a bright vein of purest doctrine running through the catechism — a doctrine which, if grasped, can transform the most callous person and set him on the road to sanctity.

We know, because we have seen it work.

We decided recently to frame the instruction of a group of twelve prisoners in the State penitentiary around this new doctrinal approach. Our prospects were, in many cases, hardened criminals. Yet there was evident interest, because the men came voluntarily, and often at the sacrifice of a Sunday morning's recreation, one of but two such recreations they were allowed each week. We felt called upon, therefore, to do more than merely page through the catechism without firing them up through some vitalizing doctrine of our Faith. We selected the doctrine—the doctrine of Sanctifying Grace—and set to work. In four weeks our attendance doubled.

The supreme necessity of grace to a Catholic is dwarfed by perhaps but one consideration, i.e., the intangibility of "grace" and our inherent fear to attempt to teach it. Priests are apt to shy away from grace, remembering the tract *De Gratia* and how entangled in philosophical analogies the doctrine became. We have heard it said that the least preached doctrine of our Faith is the doctrine of grace.

And yet grace is as essential to our souls in order to live in heaven, as the soul is necessary to our body to dwell on earth. All Catholic teaching can be reduced to this stark and very practical statement: "Either a person has grace in his soul at the moment of death, in which case he will enjoy everlasting happiness; or he lacks it, in which case he will damn his soul to hell (or limbo) for all

eternity." The important thing is to appreciate the meaning and value of the "it" which might be lacking.

We felt the key to imparting this rich and penetrating truth was simplicity—simplicity of concept, expression, and explanation—that plus an appeal to simple, accepting Faith.

Stress The Effect

We began our first lesson by speaking of the greatest and most precious gift God had to give us. That gift was a "sharing in His own very Divine life." (We never used such words as "habitual grace," "the consortium," and seldom such expressions as "indwelling" or "sanctifying." Instead we stressed their effect!) This "divine life" was called Sanctifying grace. It gave us a share in the very inner life of Almighty God. It brought God down from heaven to live in a special, supernatural way in our souls. It made us more than mere creatures of God, but His real adopted children. God the Holy Ghost, the Spirit of eternal love, came to indwell our hearts. Christ our King would give us as our inheritance His entire kingdom of heaven, all of it and forever, provided at the moment of death our souls were alive and bright with His life, the Christ-life. (Most often thereafter we called grace "the Christ-life" or "God's divine life" in preference to "the state of grace.) Such a plain but sincere exposition of the effects of grace, of the wonderous transforming effect it had in souls captured the imaginations of these criminals and brought them back to class again and again.

One point we hammered home repeatedly: when we receive the Christ-life in Baptism, we begin life anew. We are reborn spiritually (cf. Christ to Nicodemus, Jn. 3). Our entire past is wiped out—sin, shame, mistakes, all the debt of punishment in hell or purgatory, everything! From that moment, we begin to live a new life . . . God's own Divine Life . . . the very life of Divine Love which the Three Persons of the Most Blessed Trinity live for all eternity in heaven.

Two or three holy hours of meditation supplied the proper spiritual tone and unction for our teaching. First we convinced ourselves, and in so doing, pried away the boulder-like obstacle wedged in the minds of some lay people in dealing with priests: "What you are thunders so that I cannot hear what you say!"

There was gold here, we told them, pure gold. Together we would dig for it. By studying the Catechism, they would prepare themselves to receive the divine life of grace in their souls. Everything revolved around their getting and keeping the Christ-life. The catechism was divided into three sections, each instructing them

about an important phase of God's divine life:

1.) What they must "believe" to receive the Christ-life (14 lessons, summed up in the Apostles Creed).

2.) What they must "do" to keep the Christ-life (8 lessons, the Commandments of God and the Church, etc.).

3.) What helps they must "use" to increase and grow in this divine life (the sacraments, the Holy Sacrifice of the Mass, prayer).

Several times during the course of instruction we called their attention back to this broad general scheme. Knowing about grace was not enough: they had to see all Christian living in terms of their growing in divine life.

Having found the key to the catechism, the spark which would inflame our converts-to-be, we simply inserted the key into each lesson (it fit almost perfectly, especially in the lessons on the Creed and the Sacraments), and then taught the lesson in relation to this overall goal.

A Few Tie-Ups

A brief mention of neat tie-ups will point up our approach. Any priest can amplify and apply them:

a.) Lesson 1—God made us to share with Him His everlasting happiness of grace, of living His life of love forever.

b.) Lesson 3—(And this, we feel, is the only practical way to understand the Trinity.) The source of the divine life of grace is the Trinity, the eternal love of the Three Persons for each other. God wants us not just to stand on the side-lines and watch but to enter in and share His life of love.

c.) Lesson 5—Adam had and lost grace, the divine life. Original sin (so often difficult to understand as a "sin") is but the lack of grace in our souls. We cannot live in heaven without it any more than a fish can live out of water.

d.) Lesson 6—Sin alone kills the Christ-life in us; it exiles God from our souls, makes us walking "dead men." Many persons shrug off the fact or immanence of "sin" which has lost its hideousness for them. But they are shocked to realize that the real tragedy of sin is a loss of God's life from their souls.

e.) Lessons 7 and 8—Christ took a human body to bring His divine life down to earth. He died that we might merit to possess this sublime gift. He applies it to our souls through the Mass and the Sacraments.

f.) Lessons 9 and 10—The Holy Ghost is the Spirit of the Divine Love in which grace shares. How the virtues and gifts strengthen and facilitate the use of grace.

g.) Lessons 11 and 12—Holy "Mother" the Church gives supernatural life, just as a mother gives natural life. The Church, the continuation of Christ, Who

has come that they might have life and have it more abundantly.

h.) Lessons 15 to 22—God's kindness and love in sheltering us with directions and rules "to keep His divine life." Stress on the practical importance of proving our love for God by doing what He wants. The commandments the outer defenses of grace.

i.) Lessons 23 to 37 — The Sacraments are the great channels of grace and divine life into our souls. (Our whole sacramental theology rests upon a true appreciation of that last phrase in the definition . . . "to give grace.") How each sacrament brings, increases or restores grace. The floods of grace in the Mass. How wasteful to miss Mass.

Throughout the entire instructions, this vein of doctrine must run, giving meaning to the mounting number of questions, clothing the answers with the full flesh of life, synthesizing and unifying, letting our hearers understand that the Divine life of grace is just that —a life, to be lived . . . not by one's self but in and with Christ. "I live, now not I, but Christ liveth in me."

Presented with unction by a priest, this doctrine can for his converts, as it has for so many saints, revolutionize their lives. The change may not be sudden, for they will have to be generous in cooperating with grace. But they will at least have the spark, a spark of which so many of our Catholics are unaware. The Holy Spirit, then, will be able to fan that spark into consuming flames. He will make them what they really are: God-bearers.

Discovering this glorious truth of our possession of divine life, we can understand the rapture of Sister Elizabeth of the Trinity, who wrote: "I have found heaven on earth, because heaven is God, and God indwells my soul. On the day I discovered this, the whole truth suddenly dawned upon me, and I yearned to share this secret with all those I loved."

Parents Destroy Sons' Vocations, Says Cardinal

The diocese in France worst off for priests is Toulouse, says Cardinal Saliege, its bishop, in a pastoral letter.

"Each year I have had to repeat the sad truth that many young men are turned away from a vocation by their parents," he adds.

"Although as Christians, these parents each Sunday ask God to give the Church more and more good priests, they also add, 'But, Lord, do not take any of my sons.'

"I ask God's forgiveness for such parents, who are gravely responsible for the dechristianizing of the country."

Looking After God's Acre

E. P. McCaslin

Have you ever heard of the N.C.C.C.?

IT is amazing what tales the Catholic directory can reveal to an observant eye. Detailed reports on every phase of Catholic activity are boiled down into cold statistics which have meaning for newly appointed shepherds, both episcopal and sacerdotal. At the same time, tucked away into brackets after all other details have been related, one can find three capitalized letters in connection with a large number of parishes in the United States. (CEM), they read. To one concerned with his entire job they signify the added responsibility which goes with the proper care of his parish, the sacred duty involved in all aspects of Christian burial.

All too often, it is to be feared the emphasis on duties pertinent to the living blind the pastoral eye to the duties related to the faithful departed. It was with this lack of recognition on the part of a large group of pastors and others charged with cemetery administration that a small group of Catholic cemetery priests banded together to find ways and means to re-emphasize the role of the Catholic cemetery in the minds of those concerned. Quickly they discovered that a national organization which could serve as a source of information and guidance in all that pertains to the operation and maintenance of a Catholic cemetery was the answer.

The basic premise which led to this conclusion is found in Canon Law. The Catholic cemetery is an integral institution of the Catholic Church. It is established, administered, and maintained by the Church as a sacred spot, reserved for those who "sleep the sleep of peace"; it is the scene of the last act in the beautiful drama in three acts which the liturgy of the Church carefully delineates once a Catholic soul has gone to its reward—transfer of the body to the Church, requiem Mass and absolution, interment in a place reserved for the burial of the faithful. This essential difference, marking off a Catholic cemetery dedicated to this purpose, makes for an obvious distinction between it and all other cemeteries. Burial of the dead is a religious function, and all duties connected with that sacred action necessarily partake of the same sacredness. The "Reliquaries of the Saints" must

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The author is president of the Conference. Additional information may be had from the secretary, Rev. Francis J. McElligott, 1400 South Wolf Road, Hillside, Illinois.

be just exactly what the name implies, in word and work.

Prompted by a growing awareness that the exclusively religious character of Catholic cemeteries called for a common approach to education and re-education to the problems and duties involved, the Administrative Board of the National Catholic Welfare Conference in November, 1945, voted to encourage directors of Catholic cemeteries to organize on a country-wide level under the direction of the Hierarchy. Within three years, a Constitution was formulated together with By-Laws, and accepted by the Administration Board. The latter also determined that the new organization should be affiliated with the NCWC through the office of the General Secretary, that it should "be forever under the ecclesiastical control and supervision" of the Church, and that its prompt establishment should be undertaken. Representatives of twenty-four archdioceses and dioceses met in Chicago February 1 and 2, 1949, decided on the name of the organization, adopted the Constituition and By-Laws, determined qualifications for membership, and thus was born the National Catholic Cemetery Conference.

Objectives of N. C. C. C.

The objectives of N. C. C. C. are stated briefly in the Constitution, which lists four specific goals:

1. To provide a forum for the discussion of all phases of Catholic cemetery development, operation, and maintenance;

2. To foster and promote the religious, charitable, and educational interests of Catholic cemeteries in the United States of America and their beneficiaries in cemetery service;

3. To aid Catholic cemetery officals to understand and solve their cemetery problems by the assembling of accurate information with reference hereto or through other means; and

4. To aid them in improving cemetery services in the respective archdioceses and dioceses served by them.

Infiltrating and motivating these objectives is the rule of the Constitution: "It shall be a guiding principal of the Conference that burial of the dead is one of the Corporal Works of Mercy."

Actually, the whole purpose of N. C. C. C. aims at the thousands of small Catholic cemeteries scattered all over the nation. It is not unmindful of the problems and needs of Catholic cemeteries in large metropolitan areas. A cross-section of the present membership, now numbering over four hundred members, indicates that the Conference is reaching into the smallest nooks and crannies of Christ's Kingdom here in America as well as into all the large cities. It is fast realizing its objectives.

Playing For Keeps

To the average priest, or layman for that matter, a cemetery is a place designated in an obituary as the burial place of one of the faithful. It is usually mentioned last and calls for attention only when absolutely necessary. Meditation on death is mentioned by some spiritual writers as most salutary, but meditation seldom takes us into the forbidding atmosphere which the word "cemetery" usually commotes in the average mind. A priest who suddenly finds himself in charge of a cemetery, either in conjunction with a parish or a large-city cemetery caring for all the faithful in that area, discovers almost immediately that the burial of the dead involves much more than an occasional interment service, grass to be mowed, and the like. He is quick to learn that administration of a cemetery is very likely the most diversified endeavor he can encounter.

He has to be familiar with labor costs, the most satisfactory equipment, learn how to handle records accurately, deal with funeral directors, the clergy, lot owners, monument dealers, grief-stricken families, and the like. He has to be concerned about operation of the cemetery in the heat of summer and in the midst of a blizzard. He must learn the ins and outs of finance with a view to establishing sound care or endowment funds for the future, meeting payrolls, developing new areas. He must regulate every activity of the cemetery and enforce the regulations in order to preserve the cemetery as a sacred place. He has to be somewhat familiar with various types of trees and shrubs if true beauty is to be drawn from nature, always on his guard lest in his locality certain pests destroy the efforts of long years to develop an atmosphere of prayer through cultivation of God's bounty. While wrestling with these mundane problems, he can never forget that the reason for it all is to provide a resting place for those awaiting their resurrection. In other words, he has to play for keeps, as the cemetery must endure properly until the end of time.

N. C. C. C. is fully aware that most priests are ill-equipped to master suddenly all the varied arts involved in careful execution of the sacred duties involved. Only through close unity by which problems and answers to the problems are sorted out can the bulk of the required knowledge be gained. In its four years of work the Conference has gathered together a wealth of Catholic cemetery data and channeled the information to its members through the annual meetings, through the distribution of papers delivered at the meetings, through circulation of a monthly newsletter, through committees actively engaged in

Catholic View
The Weekly Bulletin of Our Parish

September 20, 1953 SEVENTEENTH SUNDAY AFTER PENTECOST

A Former U. S. Army Chaplain Tells Military Church "Service"

By the REV. JOSEPH A. LENK
(Former Major, U. S. Army Chaplains' Corps)

WAR IS PRECISELY what General Sherman said it was — and even when there's no shooting in progress, every day life in the armed forces isn't very much fun for the average sailor or soldier.

But I would like to explain one phase of military life for the benefit of parents who have boys in service. It's a phase over which I know many parents worry — usually without cause.

That phase is the sort of religious life a boy in the Army or Navy is likely to lead. It is my personal observation that the Faith is nowhere likely to be stronger than in the front lines. Holy Writ tells us, "Remember thy last end, and thou shalt never sin." And soldiers pretty generally remember — and behave themselves.

If your boy is serving his country, you may be sure his Church is doing all it can to serve him: not merely to conduct "services" for him, but to give him real service in the way of making the Sacraments accessible to him.

* * *

EVERY EFFORT is made to see that the Mass follows the troops, keeping them with the Sacraments and the Sacraments with them — building in them habits which enable them to come home with their faith stronger.

I have in mind the words of Archbishop Cushing during the Holy Hour he conducted when my own group graduated from the Army Chaplains' School at Harvard University.

"Fathers," he said, "you are leaving the relative comfort of the parish rectory. You are leaving Nazareth to go with our Lord to Calvary's heights." And I am sure that each priest who heard that talk later tried his best to do his best by the men in the lines.

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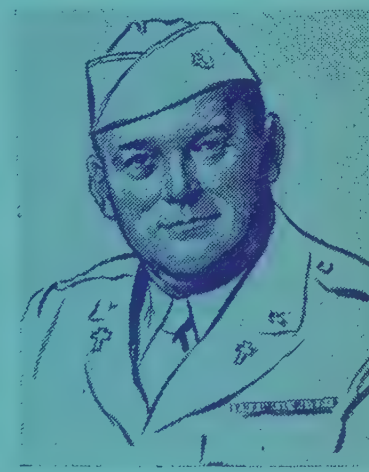
IT IS A COMMON belief that men in military service tend to fall away from their Faith. But I think this is seldom true — notwithstanding the temptations which some aspects of military life offer.



Soldiers know that their business is dangerous. They see comrades fall by the way. They understand that the forces to which they are subject are powerful — and that only God can help them.

The crucible of war is a fearsome thing. It costs the lives of some, undermines the spiritual balance of others. But on the whole, and in the overwhelming majority of cases, I believe that the man who has served his country in uniform is likely to come home a better Catholic than he ever was before.

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THE EDITOR'S Memo Pad

THE WORD

Our Whole Faith Depends on One Commandment

Today's Gospel tells us how a doctor of the old Jewish Law hoped to drag Jesus into a maze of technical arguing by asking Him to point out God's most important commandment.

Without hesitation, our Blessed Lord ignored the possible technicalities and cut right to the core of the matter.

First of all, He said, we must love God. That is, we must offer our respects to God in the ways provided through the Church.

But beyond that, Jesus said, we must love our fellow man. It is easy to understand what He had in mind; for it isn't really much of a burden for us to come to church Sundays, abstain from meat Fridays and so on.

Consequently, we must show our love for God in daily, practical things by dealing with His other creatures in a spirit of true Christianity. How much good can it do any man never to miss Mass on Sunday — if he's going to be a cheat on all the other days of the week?

If Conversation Falters Here's A Game to Try

Next time you're with a group of people who don't quite know what to say to each other, get them to start naming the world figures whose deaths would make the biggest headlines. You'll be surprised how these names will change from year to year — for people like Hitler, Mussolini and Stalin are always being dropped from the list. There's a phrase in Latin which covers this particular fact of life — *Sic transit gloria mundi* —and Father will be glad to translate it for you.

Meanings of the Mass

We think of Latin as the language of the Church — for certainly it is the language in which we are accustomed to hearing Mass said. The fact is, however, that the Mass is offered in a number of languages in various parts of the world. The Mass is said in Greek, Chaldean, Slavonic, Armenian, Coptic and Ethiopian. But whatever the language, the Mass is ever and always the most fervent of pleas for God's mercy.

STATISTICAL DEPT.

You may be interested to know that there now are more Roman Catholics in the world than there are members of any other faith — 339 million in all. Confucianists are in second place with 300 million.

Other faiths total — Hindus, 230 million; Mohammedans, 221 million; Buddhists, 150 million; Protestants, 136 million; Greek Orthodox, 128 million; Taoists, 50 million; Shintoists, 25 million; and Jews, 12 million.

It's nice to be in first place — but the figures show that there still are a billion and a quarter souls for us to convert.

Sometimes Sister just doesn't come through with the organ part at all.

Father Avila said that "he who believes in eternity and does not become a saint should be confined to a madhouse." That's pretty tough talk, because a lot of us who try hard just can't make the saintly grade. But Father's logic is perfectly sound even so.

particular branches of activity, and through development of special projects. Together, the results of mutual effort afford to any priest ways and means of getting the job done with methods which have proved to be effective in cemeteries of every size and description.

Annual Meetings

What on earth could priests and laymen who have the care of Catholic cemeteries find to talk about in annual meetings which go on for three or four days? And every year too! A visit to just one meeting would serve to demonstrate that these conferences are perhaps the most unique among all conventions called in a given year. Certainly no group of comparable size works as hard or as long as those attending an annual meeting of N. C. C. C. The reason? It can be found in the traditional system of prepared papers and long exchange-of-opinion sessions on the floor where a subject is analyzed, taken apart, criticized, and hammered into shape, with everyone sharing personally and intensely. In the First Annual Conference of N. C. C. C. basic considerations were forged, with some heat, through papers such as "Are Catholic Cemeteries Really Necessary?", "How Can I Rehabilitate a Catholic Cemetery?" In the process of this first affair, a living wage was discussed, the papal encyclicals were applied to cemetery management and cemetery employees. Later meetings heard papers and discussions on such matters as "Legal Pitfalls to be Avoided," "Union and Management Relations," "The Ecclesiastical Law Concerning Christian Burial," "Building a Catholic Cemetery," "A Planned Program to Cut Costs," "A Model Set of Rules and Regulations," "Basic Blueprint for Small Cemeteries." Panel discussions bring experience to the fore, especially regarding small cemeteries.

Those are but a few of the points discussed. There are countless particular problems peculiar to certain localities which are handled through personal buttonholing or through the very popular soirees, informal evening sessions broken into groups with a general subject to discuss.

Opportunities are provided for those attending the meetings to visit and observe selected cemeteries in the immediate area. They can study operational procedures, demonstrations of various kinds of equipment, examine office forms, records, accounting systems, and the like. There is always something new and different, and everyone can profit by watching how others do things.

All in all, the dearth of written material relative to the manifold activities of Catholic Cemetery operation which startled priests and laymen who

probed into the matter a few years ago no longer gives credence to a lack of appreciation on the part of Ordinaries and their priests for the problems peculiar to sensible and proper Catholic cemetery administration. For N. C.C.C. has fostered an ever increasing volume of valuable material on all matters which have to do with Catholic cemetery work. This volume has been born of the wisdom and experience of veterans in this most important field of pastoral work. Much of it has been accepted by secular cemetery men throughout the country.

"Notes and Quotes"

After a modest three-page beginning in 1949, the monthly newsletter, "Notes and Quotes," has grown to a ten-page printed journal which includes pictures, drawings and maps illustrating the wide range of activities and articles featured. The journal is the result of the combined efforts of the membership, many of whom write articles of particular or general interest each month, and an ever-broadening supply of information about any and all subjects pertinent to Catholic cemeteries is delivered each month to all members. Nation-wide surveys concerning policy and practice in varied departments of cemetery operation are made through each issue of the journal so that the needs and desires of members are gradually made known. Such surveys make for uniformity in procedure, or at least show the Conference the thinking of Catholic cemetery men everywhere. Besides the obvious practical contributions made by "Notes and Quotes" it is also the tie that binds members into Christian unity and keeps them fully informed in all things cemetery.

No organization can function without committees, and N. C. C. C. is certainly no exception. The many problems involved in cemetery activity demand that experts in each field serve as the voice of N. C. C. C. when questions come regarding Landscaping, Sales and Service, Equipment, Canon Law, Civil Law, Development of New Cemeteries, Monument Practices, Parish Cemeteries, Metropolitan Cemeteries, and countless other associated queries. Questions are answered either directly or through the official journal of the Conference. Catholic Cemetery men are always willing to share experience, to teach and learn, and the committees in N. C. C. C. have given the lie to the common saying that if nothing is to be done a committee will do it.

There is always something to be done which does not involve a special committee. For example, once it is agreed that a Catholic cemetery is essentially different from all others, then rules and regulations for Catholic cemeteries must be different. Accordingly, one of the

most significant and helpful contributions of N. C. C. C. to harried cemetery directors has been a model set of rules and regulations which is so constructed that it can be modified to meet almost any size or type Catholic cemetery. The demand for these rules and regulations indicate that they are sorely needed by Catholic cemetery men who recognize the need for sound regulations which would guarantee the sacred character of their cemeteries. The Conference has also published a book entitled, "God's Acre." It contains three addresses by Father William Casey, late Director of Cemeteries in Chicago, together with the eulogy preached by His Eminence, Samuel Cardinal Stritch, on the occasion of Father Casey's funeral. These addresses are beautiful approaches to all the basic principles of Catholic cemetery operation. At the moment a model set of records for small cemeteries is in the making, and the Legal Department of N. C. W. C. is compiling the statutes of the several states insofar as they relate to the administration and care of Catholic cemeteries.

This Year—Cleveland

Great interest is being displayed in the program for this year's meeting in Cleveland, September 22-24. The general theme for the meeting "Si sal evanuerit," is loosely translated "Burial of the Dead—A Religious and Apostolic Work." The usual procedure of prepared papers and ample discussions will be followed, with time devoted to such matters as "The Church Should Own its Cemeteries," "Parish Cemetery Operations and Development," "Memorials in Catholic Cemeteries," "The Church and its Fossores." There will be other sessions stressing rehabilitation of old and run-down cemeteries, sales, public relations, development of new sections and mausoleums. An added attraction will be the privilege of inspecting the most modern cemetery in the Cleveland area, Holy Cross Cemetery, new and beautiful, and thoroughly efficient in every respect. Demonstrations of equipment will provide practical advice in the use of everything from office records to the latest mechanical gravedigger. The program offers almost everything that a Catholic cemetery man could desire. Priests and laymen from nearly one hundred archdioceses will exchange views and profit in a hundred ways by their presence.

N. C. C. C. is primarily an organization for priests and one which most priests at one time or another will find invaluable in an important part of their work. It has already accomplished much in its short life. To gain the effectiveness which the Hierarchy would desire, it should have representation from every archdiocese and diocese—there are still nine states and three archdiocese and twenty-

nine dioceses unrepresented in the Conference. As membership grows, the Conference must provide an advisory service comparable to that given by all other affiliates of N. C. W. C., and is taking steps to insure the best possible assistance to every Director of a Catholic cemetery.

The (CEM), then, in the Catholic Directory has initiated a unique movement, one in which every priest should have an interest. For Catholic cemeteries mark the scene where one day the Great High Priest will welcome His faithful ones, calling them to their place before the Heavenly Throne.

JULIE---Or Housekeepers are Hard to Get

Notes On The Priesthood

Two great blunders **F. P. H.**

1. TO take the appraisal (probabilist) of the line of right and wrong of detached actions and make this finding a line or system of conduct. It is the system of the least possible.

Lay people often live by haphazard and do not realize the laws of life or the growth of habit from concessions here and there, and the steady drift or undertow of evil in the heart, or the mighty force of the world. They do not watch; they are off guard; they are overtaken by mortal sins and get, after moral vertigo, a frightening glimpse of moral evil as of impending doom.

There is, however, no excuse for the priest. And—here is his great blunder number 2. He has chosen a *principle* which will make him anathema to Christ. The right principle — spirit of the priesthood is not law, but love; not duty, but generosity. Christ made it so. The blunder is in choosing a standard which disgusts even bosses with halfhearted laborers whom they hire because they must, and let go as soon as they can.

The legal conception, mere duty, brings no joy, creates many uncertainties, and leaves one's ministry on a dangerously low level of infleunce.

It is not safe for *anyone* to make a practice of the moral minimum—i.e., of going the limit—"Is this act wrong?"—"Ballerini allows it," etc., etc. The fight then turns upon mere wrongdoing, short of sin: a defensive warfare is hard to carry on; vide—the latest world war. Keep possession of the ball and advance it—"agere contra"—not holding ground but getting somewhere; not fear of losing the talent; have a good business spirit, trade it; not mere fear of sin; while that *helps* to keep us from harm, it contracts the heart; not mere sense of *duty*—a cold war! Our Lord's searching question to Peter: "Do you love Me?"

Mere duty, or course of not sinning, is a hard course to steer (what allowance for wind and currents, etc., to make?). Construction engineers must plan for stresses and strains far beyond the normal actual loads and uses.

Systematic Mediocrity

It is a gross mistake to assemble into a system (or working basis or code or conduct) the allowances of moralists or canonists. These appraise acts apart from individual, living persons. They leave out the subjective side—obviously, because they can't speak for every conceivable case and person and situation; the strange hours of depression, distaste and temptation in life, the crisis and exper-

ience of life at forty or fifty—the middle years; especially of you, a consecrated person.

You must be in earnest, striving to do what you can for Christ. "Life is real, life is earnest" and is a hard test and long enough to try any man's soul.

It is misleading for a priest to judge himself by a layman's standard, i.e., the Ten Commandments for personal decency or even holiness. The priest has entered into a special bond with his Lord, has taken over very grave responsibility for the eternal interests of a multitude. He will not save himself unless he saves others. A layman saves himself by a fair amount of self-denial; a priest saves a parish by self-sacrifice; this is inherent in his apostolate.

Because the priest must take up this burden, Our Lord *picked* His men for the ministry.

The priestly standard is generous service; the priestly temper is self-sacrifice.

Not probabilism, but means to the end.

Not "Is this allowable?" but "Will this hinder me or help me to be a good priest?"

The Gospel standard is love.

It is a dangerous half-truth to rest in the notion of mechanical agency in the ministry of Christ—putting on Christ as a professional mask or robe for occasional duties—giving Christ my hand and lips to work *ex opere operato* and holding back my heart — not putting my whole mind and heart and strength into my priesthood *usque ad mortem*—doing His work and leaving Him out — making Him my employer but leaving Him out of my intimate personal life—resting upon the professional basis of quasi-contract—a divided life of giving and getting—Christ and self—but not *one* with Him, as He is One with the Father—inhering in Christ—*in Christo*.

Second Commandment

"Insult our flag and you would be nabbed by patriots. Boo and hiss our President and you could land in jail. Curse America and you might be arrested as a communist. But insult God, drag His Holy Name in the dirt by filthy oaths, and no one seems to care. Men resent insults to their mother and will fight over them. Where are the men who will show resentment over an insult to God, our Creator and Saviour? "God Bless America" has become a popular song and slogan, but can we actually mean that slogan and continue to misuse God's Holy Name? If we expect God to be our ally, we should be on His side. If He is our ally the least we can do is use His Name with honor and respect. Then we can say with confidence: "God bless America."—**South Bend Tribune.**

Danger In Korea

Anonymous

Venereal disease is taking its toll

THE following letter was turned over to us by the editor of OUR SUNDAY VISITOR. *It is so interesting in its frank appraisal of the conditions under which many of our young men are living, that we decided to publish it for your perusal in* THE PRIEST. *Because it is too long for "Correspondence," we have had to display it as a feature article.—The Editors.*

Dear Sir:

I have just very recently returned from overseas, with 15 months in the Korean theater, in which the major portion was served in Japan. While in Korea I was attached to an infantry regiment as a medic, and I served as a medical supply sergeant in Japan.

Of all the heartbreak that goes with treating casualties, perhaps the most sickening was the high venereal disease rate which is plaguing so many of our guys. To be a little more explicit: six months after we returned to Japan from Korea, we treated a case and a half per man. In round figures, about two-thirds were recurrences two and three times. Unfortunately, a high percentage of the toll were Catholic as well as Protestant. This is strange after the fiery devotion the guys had for the rosary while serving in Korea. Let's look a little further back and perhaps you will understand a little better why.

It takes six months to train an infantryman and place him on the front lines of Korea. If he spends nine months on line, plus a month enroute each, plus his 60 days furlough time, he is discharged in 20 months as advocated by original draft with little or no chance of coming in contact with a venereal disease. But when they leave him on line for six months and pull him back to a one-point area in Japan, he serves 19 months overseas, eleven of which is garrison life in Japan. Manpower-wise, it's great. But what about this GI's moral health? After a kid ranging from 18 to 23 has had his life in his hands daily for six months without clean clothes, shelter, etc., is it any wonder that he goes wild in Japan, especially after his frame of mind is warped with homesickness, battle fatigue, and lonesomeness, plus eleven more months of same before going home? This, plus the fact that the scandalous conduct of regular army officers and non-commissioned officers sets the pace of chaos. The best example of leadership in officers was set by re-

serve officers called from civilian jobs!

The biggest insult I ever received in the army was when I wanted a pass to go shopping and had to carry a pro-kit and contraceptives before I could obtain said pass. I and many others told them to shove the pass in their nose! Now the answer:

(I'm not sure I have the whole answer, but I'd like to suggest this to you as a starter.)

Most of the men who came through the V.D. line with the ashamed look on their faces wondering how, when, or why they contacted it merely fell prey while just going to town for a few drinks. Once these 18 to 20-year-olds have two beers, heaven help most of them. So, the next thing is to try to keep them on post.

Wholesome Recreation

This requires quite an extensive program of activity to arouse their interest. They have a movie, a pool, a golf course, a service club with two dances a week, pool tables, ping-pong tables, etc., but the most effective way to help ease a guy's mind from home is a movie, something good to read, and evening church services. If a guy sets a pattern and sticks to it, however bored and homesick he gets in ten or eleven months, he still comes home stronger in his religion, moral guidance, and a much better citizen. I know this method is fool-proof as I did it and a Protestant boy married eleven days before going over did it right beside me. Let's summarize: We realize the problem, its seriousness, and we've discussed one solution of it. All that remains then is to put these ideas across to the guys. Here is my plan.

There are two things that will keep a guy straight over there—a firm belief in a religion or a strong devotion to a girl or sweetheart or both. Let's be greedy and help the chaplain by capitalizing on both through the power of the press. How? Very simple. Here's what I consider to be the pay off:

To my knowledge there is just *one* time and *two* reasons *once* a week that a sermon and a religious article would create such an impression on a guy that it might give him enough inspiration to start attending evening services daily.

The time is the first hour after Mass on Sunday while the guy is walking home for noon chow that he rolls over and over in his mind what the chaplain has preached so vividly. Two reasons why: simply, they can't help but respect the same chaplain that served in the front lines of Korea with them, and they can't stand the thought of diseasing the girl they are so crazy about back home, the future mother of their children. So, if ever a good power-packed religious article would impress them, *now* is the time.

As they leave the vestibule of

the church, some character like me meets G. I. Joe and crams a SUNDAY VISITOR under his arm. Only one hitch!

A good stimulating article has to be on the front page in order to catch his eye and interest him enough to read it on the way home; otherwise, he goes to chow and the paper ends up in the latrine unread.

What kind of an article?

Instead of a headline, "Half the World Dominated By Communism," why not, "Venereal Disease Taking Heavy Toll of GI Joe in Far East"? Then—in the upper left-hand corner a friendship picture of Miss Ann Blythe! Why? Because to every Catholic GI, she is a virgin of virgins, a beautiful actress, and the finest example of a Catholic girl who got ahead being a good Catholic amidst the chaos of divorce and scandal in Hollywood. The guys see a movie every night in Japan and such a fine example of Catholic living by a person their age is admired by all, home and abroad. She is the finest example of a salesman for such an article as we can find in the 20th century. This is basically important as many a good product is doomed from lack of a good salesman. All the article would have to contain would be an appeal to the guys for purity as a protection for that special gal who will be their model of the Blessed Virgin some day, the mother of their gifts from heaven, namely, their kids!

A pat on the back for the righteous, a plea to the other factor, a plea from the girl you love is pretty hard to turn down on anything. Public opinion rallied at home does a lot for the morale of a guy over there, especially when his mind is confused over whether his bloodshed is even recognized as a war as yet. He's a young man with a grownup's job, and a heck of a big one. Let's get rolling and help him rehabilitate his own soul, if for no other reason than to protect your Catholic daughters who will be the wives and mothers of these Korean returnees. A ten minute delay today might help stop a ten year heartache tomorrow. If we can save five men out of 200 in a company, that's 300 out of a regiment, 1,000 out of a division. We have over ten American divisions in garrison duty overseas. Figures don't lie. Let's act now.

Just one more comment. Out of all the war I can remember, foremost in my mind will remain that the daily rosary was said in front of the treatment tent daily, despite the number of casualties handled on the cold surroundings. There as well as here lies the only answer to all our problems. Please, won't you help a guy who's over there helping you?

Please do what you can and will. On behalf of the guys, I say, Thanks.

Very sincerely,
Infantry Medic

Code and Cult

J. F. Marbach, J.C.D.

Questions may be submitted to the editors

LATE at night I discovered that the girl who was getting married the next morning at an early Mass had taken a private vow, at the age of sixteen, of perpetual virginity, and also a vow never to marry. Since there was no opportunity to reach my Chancery, I went ahead with the wedding. Was the marriage valid, and does the vow still bind her? What should I have done?

The marriage is valid but illicit.

There are several separate elements to consider: the nature of this vow in the law of the Church, its force as an impediment to marriage, the ordinary method of dispensing from the vow, the power of the confessor.

Canon 1058 S 1. declares: "Matrimonium impedit votum simplex virginitatis, castitatis perfectae, non nubendi, suscipiendi ordines sacros et amplectendi statum religiosum."

Canon 1309 declares: "Vota privata Sedi Apostolicae reservata sunt tantummodo votum perfectae ac perpetuae castitatis . . . quae emissa fuerint absolute et post completum decimum octavum aetatis annum."

Thus, fortunately for the particular case at hand, the vow of perfect and perpetual chastity was made before the girl was 18 and so some of the difficulties disappear, as this girl's vow is not reserved in the law of the Church to the Holy See.

Canon 1313 permits a bishop to dispense, for a just cause, his subjects anywhere who have taken a *non-reserved* vow.

In your case, the answer is slightly easier, because the girl made this vow before she was 18. But suppose it had happened after she was 18? We come then to a very difficult question, because perhaps we can say that theology and canon law become a bit meshed in this problem.

As Fr. Lowry shows in his dissertation *Dispensation from Private Vows* (Washington, 1946, pp. 206-211) some authors settled the problem by appealing to Canon 81 which grants to the bishop a general power of dispensing (from those laws of the Church in which the Holy See usually does dispense) when time does not allow recourse to the Holy See. Fr. Lowry, after weighing the various opinions, wisely did not accept the above view completely and his insight was justified in the later 1949 response of the Code Commission which

declared that Canon 81 may not be used for reserved vows—cf. THE PRIEST, Feb. 1953, p. 136.

Fr. Lowry, in 1946, writes, "Of the two opinions, the more probable one seems to be that which maintains that the local Ordinary exercises ordinary power when he dispenses from a reserved vow in urgent necessity."—p. 209. Fr. Lowry felt that in an urgency the reservation ceases and the local bishop dispenses in virtue of his ordinary power.

This brings us to the theological question of the position of the bishop in his diocese. He rules the diocese by divine institution (Canon 329) and we may venture the opinion that the ordinary power of a bishop in his own diocese is not fully brought out in the Code. Does the bishop have the power of the keys to loose the binding force of vows of his subjects? We may say he has. For the sake of good order, some vows have been reserved to the Holy See, but at the same time we may say the reservation ceases in an urgency and the normal, ordinary power of the bishop can be invoked in the necessity. Law and theology are certainly interwoven when we consider the question of vows!

Perhaps we can phrase the thought in this fashion. Canon 1313 declares that a bishop may dispense for a just cause his subjects anywhere from non-reserved vows as long as the rights of another person are not harmed, and we may ask: "Does this Canon 1313 express a truth of theology or a grant of law?" We may say that both theology and law are intermeshed, but that the theological position of the bishop is paramount. When the vow of one 18 or over is reserved, the reservation is a restriction of the law which, in the view of some authors, ceases in an urgency and the fundamental power of the bishop may be invoked.

The American bishops have the following faculty granted to them by the Sacred Penitentiary: "To dispense, for the purpose of enabling him or her to ask for the conjugal rights, a person who has violated a vow of perfect and perpetual chastity privately made after completing the age of eighteen, when the person contracted marriage while bound by the vow. The person should be warned that he or she remains bound to observe the vow outside the lawful use of marriage, and in case he or she survives the other party to the marriage."—Bouscaren, *Digest,* II, 40.

In a similar case, but wherein the vow was made before eighteen, the bishop has the power to dispense in virtue of Canon 1313. This power over vows made under eighteen he usually delegates to his priests in the booklet of diocesan faculties, but such power of the par-

ish priest to dispense or commute private vows is usually restricted to the forum of the confessional.—Cf. Beste, *Introducto in Codicem* (Collegeville, 1944), p. 642.

In the case at hand, the marriage was valid, but illicit as a violation of the vow and as a violation of the law establishing the vow as an impedient impediment. Both obstacles, or rather the double obstacle of vow-impediment, may be removed by the confessor, if he has the power in his diocesan faculties.

A vow is a contract between the person and God. By virtue of his delegated faculties over private vows made before eighteen the confessor grants a "dispensation" dissolving that contract and restoring the person to the state in which he or she was before the vow-contract was made. Cf. Fr. Roelker's article, "The use of the term 'dispensatio' "—*The Jurist,* 1950, pp. 144-146.

Two of my parishioners were married in my church; unfortunately they were divorced; the man remarried civilly, but has left his second spouse and now wants to return to the Church. Did he incur any special penalty by this remarriage while his first wife was alive?

The last book of the Code legislates concerning the various penalties in the law of the Church. There are three general classifications of penalties: medicinal penalties (which we call censures), vindicative penalties, and thirdly, penal and penitential remedies.

The man did not incur a medicinal penalty (censure) from the common universal law of the Church. However special legislation does exist concerning these cases in the United States. First of all, there may be a specific particular law in a diocese decreeing an excommunication for any civil marriage (even if the parties had not been married before) as there is in Detroit. Then we must consider the law, still in effect, of the III Council of Baltimore, n. 124, which imposed an excommunication reserved to the bishop of the diocese on any Catholic who attempted a second marriage after a civil divorce from the first valid marriage.—Cf. Beste, *Introductio in Codicem* (Collegeville, 1944), p. 958.

If your local bishop in your usual diocesan faculties grants you the faculty "to absolve from censures reserved to us by common or particular law" (as one Ordinary states), you may then absolve the man from the *censure,* and admit him to the Sacraments.

The man does incur the vindicative penalty of "infamy of law" as expressed in Canon 2356 which decrees this penalty for bigamists—those who attempt even a civil marriage

while the first valid marriage bond remains. The canon mentions also the unusual case wherein a bishop might order such parties to separate and might inflict on them, if they refuse to separate, the medicinal penalties of excommunication or personal interdict.

It is not too clear just what "infamy of law" embraces as affecting a lay person, but such a person may not be a godparent or serve at the altar.

"Infamy of law" ceases only by a dispensation granted by the Holy See — Canon 2295. Thus you might ask your Chancery to present this case to the Holy See through the Apostolic Delegate. If however by some chance the second marriage should happen to be occult in the canonical sense, the local bishop is empowered to remove this infamy of law, in virtue of Canon 2237.2.

This may seem an unusual question, but one of my relatives has asked me about Divining Rods. Is it allowed to use them or are they frauds?

If they are used as scientific experiments to illustrate the physical magnetism or attraction of metal or water, their use is licit. If however they are manipulated in such a way that the onlookers would believe they operate by some occult power (as sometimes happens in Africa), that is simply superstition, and forbidden. Cf. Noldin, *De Praeceptis,* n. 158.

Hardship in the Priesthood

I cannot accept the priesthood and leave the Cross out.

The priesthood is precisely the bearing of the great cross of men's sins and sorrows.

Everyone has his cross, but Christ approached me in youth and asked me to help Him bear the great Cross (cf. Stations of the Cross).

The very thing I think a hindrance is the means to transform both myself and my people. "Ought not Christ to have suffered these things and so to have entered into His glory?"

What transforms a man into the likeness of Christ is not precisely prayer and service (though not without these)— but suffering. That pierces me with the Stigmata of Christ.

What transforms a parish? A priest who suffers with Christ.

This is the lesson of all the Christian ages: Suffering met with oblation of the heart.

After a retreat I will return to my parish: the Cross will still be there; but now, please God, . . . !—*Contributed.*

PUBLICATIONS DISAPPROVED

by the

National Organization Of Decent Literature

SEPTEMBER, 1953

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Black Magic
Crime and Punishment
Crime Detective
Crime Does Not Pay
Diary Loves
Girl Comics
Girls' Love
High School Romances
Journey into Fear
Journey Into Unknown
Love Letters
Love Problems
Love Romances
Man Comics
Out of the Shadows
Pictorial Romances
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Startling Terror Tales
Sweethearts
Tales from the Crypt
The Haunt of Fear
The Spirit
Two Fisted Tales
Witches Tales
Weird Adventures
Weird Fantasy
Weird Science

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
Cry Tough
Hell-Bent With Jake
Low Company
Millie
The Big Brokers
The Gifted
The Headstrong Young Man
The Night Air
Thes Rough and the Smooth
Untamed Wife of Louis Scott
Waiting for Willie

BANTAM PUBLICATIONS

A Rage To Live
Antic Hay
Clara
Don't Touch Me
God Has a Long Face
Lament for Four Virgins
Louisville Saturday
Low-Down
Of Former Love
So Many Doors
The Day of the Locust
The Dream Merchants
Theresa
Thin Edge of Violence

CARDINAL PUBLICATIONS

A Stone for Danny Fisher

DELL PUBLICATIONS

Age of Consent
He Had Three Love Affairs
Really the Blues
The Forest and the Fort
The Human Beast
The Sea is A Woman
Untamed

ETON PUBLICATIONS

Mark it with a Stone
Strip for Violence

GOLD MEDAL PUBLICATIONS

Appointment in Paris
Beyond Desire
Black Wings Has My Angel
Cocotte
Darling, It's Death
Here Is My Body
Home Is the Sailor
Lovers Are Losers
Mountain Girl
Plunder
River Girl
Run, Chico, Run
Scarlet Venus
Take Me As I Am
That French Girl
The Borgia Blade
The Borgia Blade Garden
The Cheaters
The Devil Drives
The Devil's Legacy
The Fast Buck
The Forbidden Room
The Road's End
The Sharp Edge
Thunderclap
Unholy Flame
Weep For Me
Whom Gods Destroy
Woman Soldier

LEISURE LIBRARY

Amorous Adventures
Bertrund and the Blondes
Curtains for Carla
Hot Dames on Cold Slabs
Pick-up Girl
See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

LION PUBLICATIONS

Bourbon Street
Chicago Woman
Cora Potts
Cry Flesh
Naked In The Dark
Saskia
Savage Night
The Alcoholics

PERMA PUBLICATIONS

Be My Love
Divine Mistress
Grand Hotel
Music Out of Dixie
Port of Call
Sing At My Wake
The Color Of Blood
They Had A Glory
Unconquered
Victory In the Dust

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Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Story of My Psychoanalysis

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Ask for Linda
A Yank on Piccadilly
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Bitter Fruit
Casualty
Don't Crowd Me

Duke
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I'll Get Mine
Jailbait
Johnny Bogan
Love Me Sailor
Lower than Angels
Maharajah
Main Line
Mask of Glory
Mooney
No Narrow Path
One By One
Pray Love Remember
Red Lion Inn
Season For Passion
Shakedown
Strangers in Our Midst
Sweet and Deadly
The Big Bubble
The Big Cage
The Boy Came Back
The Cruel Dawn
The Diary
The Golden Road
The Naked Rich
The Night and the Naked
The Night Thorn
The Nymph and the Lamp
The Spell
The Traitor
Torment
You Can't Catch Me

PYRAMID PUBLICATIONS

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The Heavenly Sinner
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The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

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God's Little Acre
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The Girl in his Past
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There's No Home
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The Woman of Rome
The Unwanted
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine
Where the Town Begins

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Hot Chocolate
House of 1000 Desires
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Innocent Wanton
Junkie
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Naked Desire
Night of Ecstasy
Off Limits
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Savage Love
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Stag Stripper
Street of Dark Desires
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Sweet Savage
Tease the Wild Flame
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NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

Architecture in Our Time

One of the big problems of an architect in our time is that for a hundred and fifty years men have been building churches as if a church could not belong to our time. A church has to look as if it were left over from some other age. I think that such an assumption is based on an implicit confession of atheism — as if God did not belong to all ages and as if religion were really only a pleasant necessary social formality, preserved from past times in order to give our society an air of respectability.—**Thomas Merton, The Sign of Jonas.**

Sermon Suggestions

Sixteenth Sunday After Pentecost

September 13, 1953

No Humility Without Humiliations

DURING the past summer we have said often enough, "It's not the heat, it's the humidity." But winter or summer we can truthfully say, "It's not humility, it's humiliations." True humility brings with it innocence of soul, peace of heart, and love of God. We all recognize these as quite desirable, and we want to acquire humility. But humiliations are another thing; like the humidity they oppress us! Yet we can never acquire humility without having experienced many humiliations.

That is what our Lord teaches us in today's Gospel. The proud lawyers and Pharisees would not humble themselves to accept Christ and His word. They subtly tried to trap Him with a question about the legality of curing on the Sabbath. So our Lord told them, and us, the parable of "The Last Seat." In figurative language He asked us to accept humiliations, to humble ourselves; there is no other way to acquire true humility.

Humiliations are going to come as surely as the humidity. However, the humidity eventually disappears, and cool breezes refresh us. In like manner, humiliations patiently borne are followed by peace of heart and love of God. We all make mistakes; our mistakes may humiliate others, and others may humiliate us. At times God may allow us to fail: we lose a round or two, perhaps the bout itself. Always we must try to use humiliations as Christ did—they help us recall God, our Father; then we can tell Him how much we need Him. Remember, too, that our eternal Father has exalted Christ and bestowed upon Him a name that is above every name. God will eventually exalt all those who follow His Son. "He who humbles himself shall be exalted." Humiliations do bring us to our Father and perfect happiness.

Seventeenth Sunday After Pentecost

September 20, 1953

We Can All Be A Success

AS Christ's public life drew to a close, His enemies attacked Him with increasing frequency. They tried desparately to discredit Him, and thus win the crowd away from Him. Ordinarily the Pharisees and Sadducees were enemies, but now they joined forces against our Lord. And when Christ silenced the Sadducees, one of the Pharisees asked Jesus a leading question, "Which is the greatest command-

ment in the law?" We might consider this an easy question. Not so! For the leaders of Israel had come to worship the law, and had made of it a maze of details. They had ramified the law into some 600 precepts, some negative and some positive. There was much disagreement about the value of these commandments, and there were hot disputes as to how they should be arranged in order of precedence and pre-eminence.

In reply Jesus pointed to the legend graven upon the phylacteries of His listeners. The phylacteries were long bands of parchment covered with sentences of the law which the Jews wore around head and arms. On the head were four bands; one of these quoted the Book of Deuteronomy (6:5). Jesus pointed to it; it was the simple law of love of God first and then of the neighbor. We, too, must remember that successful living involves the simple law of love.

Whether you are a baker or a banker, a longshoreman or lawyer, a ditchdigger or a doctor, a policeman or a poet, you will lead a successful life if you love God enough to take what He gives you each day and use it to serve Him with your whole heart, whole soul, and whole mind. God gives every man the opportunity to be great. So make yourself a beloved child of our eternal Father.

Eighteenth Sunday After Pentecost

September 27, 1953

The Sacrament Of Peace

A FEW years ago former President Truman traveled to South America aboard the battleship, U. S.S. Missouri. After a few weeks he returned to the White House. The newspapers commented on the changes there. During his absence his office had been redone: the walls and ceilings had been painted; a settee and chairs had been recovered; and there was a new oval rug, plain green, with a specially designed Presidential seal woven into its center. Even the Presidential seal had been changed! Formerly it had pictured an eagle gazing toward a handful of arrows. In the new seal an eagle gazed toward an olive branch. Olive branch instead of arrows! This was an appropriate change, for it symbolized our nation's desire for peace and our efforts to obtain peace in our times. Thank God for another symbol of peace—a symbol of peace of soul, a symbol that never needs to be changed.

Thank God that there is a symbol of peace, of our individual peace, that never needs to be changed! It is a symbol that has been a certain and powerful source of peace of soul for men since the time of Jesus Christ. No better symbol, no better sign could be devised to indicate a sure source of peace for men than the symbol used in the Sacrament of Peace, in Confession. What is this symbol? Not an eagle; not arrows. Though, as a matter of fact, one sometimes sees carved into the door of the Confessional the symbol of a dove carrying an olive branch. But the symbol I refer to consists of the Sign of the Cross *and* the words of the priest, "I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit. Amen." This sign is

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used at the most solemn moment of the Sacrament of Peace. You have told your sins, received advice and penance. Then, while you make an act of contrition, the priest with his right hand makes the Sign of the Cross over you as he says the words, "I absolve you from your sins in the name of the Father . . ."

There could not be a better sign for the perfect peace that comes from Confession. This sign truly signifies the bringing of peace. First, look at the motion of the priest's hand, the Sign of the Cross. This is a perfect symbol of peace. Did not Jesus Christ, while hanging on a Cross, win for us a victory over sin; and it is sin that destroys our peace. If we will only allow Him, Jesus will make this an everlasting victory with everlasting peace. Yes, the Sign of the Cross is a symbol of victory and of peace.

Secondly, take the words that the priest pronounces as he makes the Sign of the Cross over you; "I absolve you from your sins . . ." Now, it is sin that makes us an enemy of God. Sin twists our whole nature from its true purpose; sin makes us unhappy victims of God's enemy; sin makes us disgusted with life and with ourselves. But the sacred words of absolution tell us that our sins are forgiven. Through the power of God we are again friends of God. So the words of absolution make us calm and peaceful.

This morning beg God to give our nation peace and freedom from hateful conflicts. Thank God for the perfect symbol and efficacious sign of individual peace that we have in Confession. Peace of mind is a precious thing. Confession gives us this peace with divine assurance. There is no need of changing *this* symbol; just *use* it!

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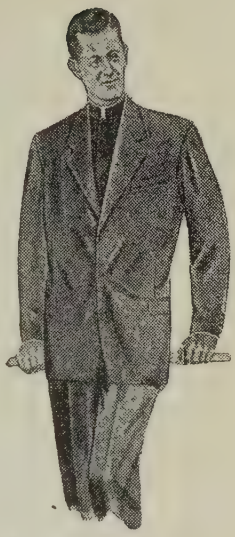

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Sermon Suggestions

Nineteenth Sunday After Pentecost

October 4, 1953

The Garb Of Grace

THE parable of the Marriage Feast, which we just read, was a warning to the Jews. The warning was understood but unheeded by most of them. When the chief priests and Pharisees heard His parables, they sought to lay hands on Jesus, and they plotted how they might trap Him in His talk.

But wait, the closing words of this parable are also a warning for us. True, we have accepted Christ's invitation—we decided to accept His doctrine; we became members of His kingdom on earth as the means of being with Him in heaven. But recall that mere acceptance of the invitation did not guarantee the guest in the parable a place at the feast. Nor does the mere fact that we have been invited and have accepted Christ's invitation guarantee that we shall forever enjoy the happiness of heaven. Our King requires that we wear the wedding garment of grace. We must wear the garb of grace constantly, for our King may call us to the Feast at any moment.

Never discard the garb of grace! No matter how expensive the clothes that cause the latest stir of excitement in fashionable circles, they are soon discarded—worn, old, out of fashion—they lose their worth. Not so with the garb of grace. The garment of Christ's life never loses its worth—it is divine, it was bought with the blood of a Godman, its beauty and loveliness are constantly enriched by more grace from God. We can increase the attractiveness, the beauty and value of our garb of grace by prayer, or good works, and the Sacraments.

Imitate Mary of Nazareth! She wore the garb of grace always; she wore a robe that was so attractive that God Himself came to be her Son. Each morning, while you put on your work-a-day clothes, beg Mary to help you keep your garb of grace. For with this garb we became children of God, brothers of Christ, sons of Mary, members of a royal family, and heirs of an eternal reward.

Book Reviews

Two Masters?

QUITE understandably there are fads and fashions in the spiritual life as elsewhere. We do not speak of heretical tendencies, at all, or idiosyncrasies and aberrations, but of changes of taste and vagaries of popularity. Spiritual writers come and go, as do other writers; today's favorite becomes the object of tomorrow's antiquarian interest; or is preserved only in musty tomes in the library

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By John Beevers— The factual stories of ten apparitions of the Blessed Virgin and an analysis of their message. For the first time in English the author presents the full details of the happenings at La Salette, one of the least-known but most important appearances of Our Lady. Selection of the Spiritual Book Associates **Illustrated $3.25**

Living In God

By Robert De Langeac— This book reveals the interior life of union with God as a life of fascinating beauty. Demanding as an indispensable condition the sacrifices made by ascetic effort, it opens before the eyes of the soul great undreamt of vistas into the very heart of God. **$2.00**

Charles Peguy, The Pursuit of Salvation

By Yvonne Servais—Demonstrating the unity of thought and of ideal which underlie the apparent contradictions in Peguy's life, this study blends into one whole, two elements: the story of his life, from his birth in 1873 until 1909, and consideration of his works written during that period. **$5.25**

Martin Luther, His Life and Works

By Hartmann Grisar, S.J.—This work "presents in English, and in a compact form, a most reliable reasoned, unprejudiced, and balanced picture of its subject. No one who seeks to know the real story of Martin Luther can afford to neglect this work." **—The Canadian Messenger of the Sacred Heart** **$4.75**

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of his society or congregation, read, if at all, by earnest novices, and quoted in fragmentary fashion by retreat masters. Thus it is not likely that many read Louis de Granada today—which is no reflection on that worthy.

It may then be risky to bestow the title "Master" on a contemporary. History has a nasty trick of reversing such judgments. All this notwithstanding, it is a fair guess that Abbot Marmion has won a lasting reputation and shows evidence of enduring in the annals of his genre. He is still popular, thirty years after his death; he is being read by the younger generation, which should insure him at least another thirty years' prestige.

There has recently, too, been a spate of books about him. Newman Press not long ago brought out **Suffering With Christ,** an anthology of his writings grouped about this perennial problem ($3.75); followed this with a valuable study of the man and his work, **Abbot Marmion,** edited by the monks of Genstal Abbey, ($2.75). Herder followed with a slim volume **More About Dom Marmion** ($1.75) which included a biographical sketch, five analyses of his characteristic themes, and a chapter, till then unpublished, "Our Lady and the Priest," by Marmion, part of a work promised for a later date, to be known as **Christ the Ideal of the Priest.** This volume, which appears to have been long awaited, has now been translated from the French; it completes the Abbot's projected four volumes on the spiritual life. (Herder, pp. 352, $4.50)

One should know, as this reviewer did not, that Marmion wrote nothing for publication. He merely

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allowed publication later. Thus **Christ the Life of the Soul, Christ in His Mysteries,** and **Christ the Ideal of the Monk** were edited by one of his confreres. Still, the editing was done under his eye and personally revised by him at each step. The editor of this volume enjoyed no such privilege or opportunity. Though an avowed disciple and quite apparently steeped in the thought of Marmion he was loathe to undertake the present work until worn down by importunate fellow disciples, among them the late Cardinal Suhard. Painstakingly he gathered together innumerable papers, the actual texts of two of the Abbot's retreats, notes, jottings, and the reports of admirers. The result is **Christ the Ideal of the Priest.** It is definitely authentic Marmion. Unquestionably it will take its place beside the earlier works.

Says Michael O'Carroll, C.S.Sp., of Dom Marmion, "He discovered the centre at which the whole mass of theological science changes from theory to life" (**Edward Leen, C.S.Sp.,** Newman Press, pp. 278, $3.50). Marmion he hails as "the first Irishman to become a tutor to the universal Church." And in explaining this somewhat strange eminence at so late a date for a member of the race of "Saints and Scholars" he cites the long curtailment of freedom the Faith had suffered therein, its restriction and warping—"It was not the full generous thing it should be; there was a residue of Puritanism and a preoccupation with externals."

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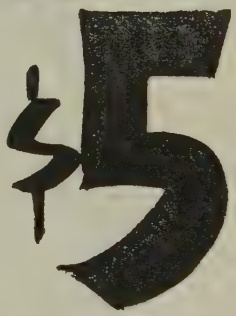

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The purpose of his book is, of course, to deal with still another Irishman, in so many ways comparable to Abbot Marmion, who was once professor of philosophy in the seminary of Clonliffe and apostle to the prisons of Dublin. In the chapter from which we have drawn these two quotations he points out the parallel between the two men, and the avowed indebtedness of the Holy Ghost father to the monk of Maredsous.

In other chapters loaded with details, he treats of the teaching career of the successful teacher who wrote **What is Education?** out of his own life, probably to the amazement of most who had him typed as a retreat master and who knew nothing of the man behind the best-selling books. He tells of his voluminous correspondence with penitents, of his brother, the Archbishop of Mauritius, whose book he translated into English, of his trip to America and his keen analysis of American virtues and vices, of his earlier university studies, and his originality and gift for administration. Fr. Leen comes alive in a thoroughly lively book. Fr. O'Carroll knew his subject for twenty years, brings to his task a keen sympathy and considerable skill in delineation, and delights the admirers of this modern son of the Venerable Libermann.

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Book Reviews

Some things among many that struck this reviewer; the catholicity of the man's tastes (he once spoke to a somewhat puzzled and critical audience of the merits of Rouault); the vast experience he had in daily affairs (as university man, teacher, missioner to Southern Nigeria, administrator, director of souls, builder and—what not?); the almost haphazard way in which he produced the books for which he is now known (one thinks of Leen's hero, Newman, who said somewhere that he never wrote a book for the sake of writing one). He will be remembered, of course, if permanently, for the wisdom of his spiritual message—this may make him another Master in the days to come.—G. J. Gustafson, S.S.

Currente Calamo

Continued from page 656

"Because of his having no work and because of poor home conditions, he was unfortunately permitted to continue helping with the work of the priests' house as an act of charity, being sent to our parish in Placetas, which he suddenly left, going to live at the Protestant minister's house and giving 'conferences' in the Protestant church about his conversion, thereby causing a scandal in this town. He is a poorly educated, uncultured person, definitely disliking work, so we believe he has continued speaking of his conversion because it is an easy way of making a living.

"I wish to clear up another point. In Spanish, the word 'colegio' means 'school,' not 'college,' as it has been translated up there. I am the director of St. Anthony's School, a parish school for boys

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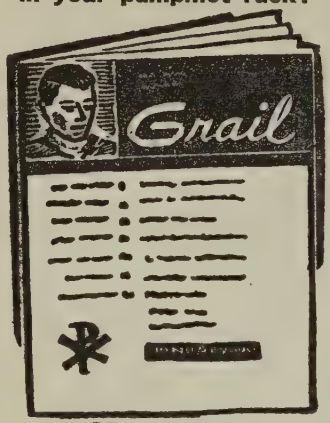

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from kindergarten to sixth grade, so you will understand that Mr. Puig's pretensions to professorship in a college amount to nothing. Even in the grade school, Mr. Puig did not teach, but only helped with various details of the boys' care."

Rev. Francis J. Kieda

We have also received word that the Reverend Francis J. Kieda is on the road again, advertised as "Former Roman Catholic Priest and Canon in Rome—(Now a Representative of Christ's Mission)—Thrilling, Refreshing, Powerful." Last summer he was in Pennsylvania. This summer he has been in Iowa and Minnesota, often under Baptist auspices.

Father Kieda left his community on September 13, 1949. At that time he attempted marriage before a justice-of-the-peace and in December of the same year a child was born to the couple. He had been working in Rome as Postulator General in the Beatification Cause of the founder of his community. But his superior informs us that his implication with his consort-to-be was the real reason for his deserting his community and his priesthood.

It is reported that this priest is a "smooth operator." During the years of his ministry, he had required some "reminders," but he had never got out of hand. No one, it seems, suspected him of loose morals or refusal to abide by the discipline of his community.

The best way of dealing with such situations is to work through fair-minded Protestants or laymen. Remind them that an "ex-priest"

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is in a class with the disbarred attorney or discredited physician. In other words, since he now has an axe to grind, he is disqualified as a spokesman for his former profession. Publicity, of course, is a last resort. It brings scandal, sometimes worse than that given by the lectures themselves, which, at best, are generally poorly attended.

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Correspondence

The Faith in Georgia

IT was very good of THE PRIEST in its August issue (p. 620) to call attention to the "mission" status of the Diocese of Savannah-Atlanta, which comprises the entire State of Georgia. I refer to the following statement attributed to Fr. Lahey in the *Ave Maria*: "Of the 159 counties in Georgia, 117 have no church or school of any kind."

I might well assume the attitude of the man who is reported to have said: "I don't care what you say about me just as long as you keep talking." Too little is known about our "home" missions, yet in my opinion no mission field in the world presents finer opportunities for the spread of our holy faith.

The figures in question, however, are out of date and they should be corrected. We owe this to the magnificent generosity of our Georgia Catholic people and to the several mission organiza-

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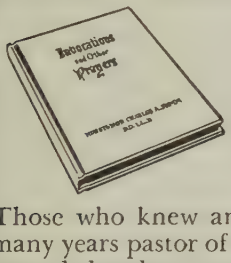
tions from which we receive financial assistance, ex. gr., the Catholic Church Extension Society, the American Board of Catholic Missions, the Commission for Negro and Indian Missions, and the Mission Cooperative Plan in a number of dioceses.

In so far as schools are concerned, perhaps I should say *transeat*. We do have 33 elementary schools. It is true that these schools serve only 18 of the 159 counties, but it is also true that, with but one exception, there is no "half-decent" parish in Georgia which does not have a parochial school. In the parish which is the exception there is a private elementary school with an enrollment of about 250 pupils. Indeed we have parochial schools in several places where the total Catholic population is less than 300 souls.

In regard to churches, we have churches or mission chapels in 50 of the 159 counties. In addition, Sunday Mass is offered in 11 other counties where there are no churches or chapels. As you can see, there is much to be done for our holy faith in Georgia, but our record is somewhat better than the quotation indicates.

Perhaps I should not have corrected the quotation. It might have proved more effective than this letter in loosening the purse-strings in favor of our 109 churchless counties.



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With sentiments of esteem and cordial good wishes, I am,

Devotedly yours in Christ,

✠Francis E. Hyland
Auxiliary Bishop
Vicar General

Savannah, Georgia

'Prodigals Among the Swine'

YOUR piece in the June PRIEST on "Prodigals Among the Swine" was grand. I got a couple of friends to donate a mite for the work Fr. Gerald is doing at Jemez Springs, New Mexico, in the hope that a particular "shepherd in the mist" will heed God's grace and return to his Father's house. Would you be kind enough to forward this small offering for us without revealing whence it came?

Name withheld

The Bronx

Pittsburgh's Schools

IN the current issue of THE PRIEST on page 631 you comment on the program for slow learners and the mentally retarded in Pittsburgh's Catholic schools. In this comment you state "So far as we know this program is unique in the United States." I am very happy to learn that the Pittsburgh Catholic schools have worked out an excellent answer to the problem of the mentally retarded. However, I must disagree with your statement that the program is unique.

The Catholic school system of the Archdiocese of Louisville has had a psychological clinic with a full-time highly trained psychologist for the past six years. Classes for the mentally retarded have been held with specially trained teachers in our schools for the past five years. This program will be continued and broadened this Fall with an additional psychologist working under the head of the Department of Clinical Psychology at Nazareth College.

In connection with this program we have had, for many years, a reading clinic. In charge is a highly trained remedial teacher. We have found our psychology clinic of inestimable value to our schools in general. In addition, we have the only Sight Saving Class conducted by the Catholic school system in the United States. There are two private Sight Saving Classes in the Diocese of Rochester. We have also conducted for the past five years special classes for cerebral palsy children. In this class we take only children with cerebral palsy who are too badly crippled to enter a normal classroom. This work is growing so rapidly we will be forced in another year to have a special school. Last year there were thirty children in this class, nearly half of them non-Catholic. It is the only school of its kind in the city where, in addition to education, the children get speech, occupational, and physical therapy. I might also add that the Archdiocese of St. Louis has had a program for slow learners and the mentally retarded for several years.

I am not writing this to take any glory from Pittsburgh. Under the leadership of one of the ablest of our Catholic educators, Monsignor Quigley, Pittsburgh's school system is outstanding. I am writing it merely to inform you that work

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being inaugurated in Pittsburgh Catholic schools is not unique.

I enjoy THE PRIEST very much and read every page of every issue.

Rt. Rev. Msgr. F. N. Pitt
Secretary
Office of School Board
Louisville, Kentucky

Afternoon Mass

MAY I mention unofficially the conditions in the Lafayette Diocese concerning the afternoon Mass situation.

On March 6, if I remember right, 12 parishes received the permission, upon individual application, to celebrate Mass in the afternoon.

At present more than 30 parishes have an afternoon Mass every Sunday and holyday of obligation. Half of that number probably have Mass on the evening of the first Friday of the month.

The time of Mass varies between 5 p.m. and 7:30 p.m. None of those parishes judge wise to cut out any of the early Masses on Sunday. In some instances we had to cut out the morning Mass, in case of the first Fridays of the month, or one of the morning Masses, where there was only one priest in the parish.

In my own parish, strictly a rural parish, I did not judge wise to celebrate Mass on Sunday afternoon, but on Ascension Thursday and on the two first Fridays we had since that time, attendance at the evening Mass and the number of Communions more than doubled from what it was previously.

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Correspondence

ers alike have been most grateful to Bishop Jeanmard who very liberally granted permission for afternoon Masses.

Charles B. Fortier
Cade, Louisiana

The Mass of the Good Thief

ON January 30, 1953, the Sacred Congregation of Rites by indult granted to the prisons, reformatories, correctional institutions, training schools, protectories, Good Shepherd homes, and all types of places of detention for the delinquent the right to say on the 2nd Sunday of October a Mass of the Good Thief. The rite of the Mass supersedes the Sunday and all other feasts except a Double of the 1st Class.

The American Catholic Prison Chaplains' Assn. has been sponsoring the project and at this point we meet with the problem of promulgation. There is no list which is at all adequate of the places mentioned above in which Mass is said in this country. We have the names of the major State and Federal institutions, but there are loads of little county jails, juvenile detention homes, etc. that we have no means of knowing.

A copy of the Mass to be inserted in the Missal is now available, free. I would be grateful if we could use the pages of your magazine to make this known to the priests of the country.

Salvator Fink, O.F.M.
American Catholic Prison Chaplains' Assn.
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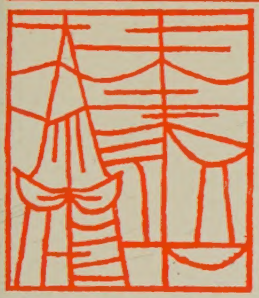

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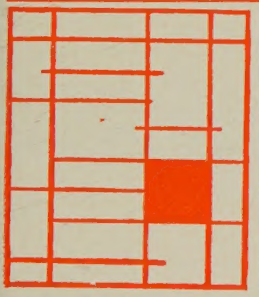

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